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1771

A TESTIMO-nie of ANTIQVITIE,

ſhewing the aunci-ent fayth in the Church of England touching the ſacra-ment of the body and bloude of the Lord here publikely preached, and alſo re-ceaued in the Sax-ons tyme, aboue 600. yeares agoe.

Ieremie. 6.

Goe into the ſtreetes, and inquyre for the olde way: and if it be the good and ryght way, then goe therin, that ye maye finde reſt for your ſoules. But they ſay: we will not walke therein.

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1567.

The Preface to the Christian Reader.

GReat contention hath nowe been of longe tyme about the moſte comfortable ſacrament of the body & bloud of Chriſt our Sauiour: in the inquiſition and determinatiō wherof many be charged and condemned of hereſye, and reproued as bringers vp of new doctryne, not knowen of olde in the church before Berengarius tyme, who taught in Fraunce, in the daies whē William the Norman was by conqueſte kyng of England, and Hildebrande otherwyſe called Gregorius the ſeuenth, was pope of Rome: But that thou mayeſt knowe (good chriſtian reader) how this is aduouched

more boldly then truely, in e-ſpeciall of ſome certayne men which be more ready to maintaine their old iudgement, thē of humilitie to ſubmitte them ſelues vnto a truth : here is ſet forth vnto thee a teſtimonye of verye auncient tyme, wherin is plainly ſhewed what was the iudgement of the learned men in thys matter, in the dayes of the Saxons before the conqueſt. Fyrſt thou haſt here a Sermon or homelye, for the holy day of Eaſter, written in the olde Engliſhe or Saxon ſpeech, which doth of ſet purpoſe and at large, intreate of thys doctryne, and is found among many other Sermons in the ſame olde ſpeech, made for other feſtiuall dayes and ſondayes of the yeare, and vſed to be ſpoken orderly accordyng to thoſe daies vnto the people, as

ple, as by the bokes thē ſelues it doth well appeare. And of ſuch Sermons be yet manye bookes to be ſeene, partlye remayning in priuate mens handes, and taken out from monaſteryes at their diſſolution: partlye yet reſerued in the libraryes of Cathedrall churches, as of Worceter, Hereford, and Exeter. From which places diuerſe of theſe bookes haue bene deliuered into the handes of the moſte reuerend father, Matthewe Archbyſhop of Canterburye, by whoſe diligent ſearch for ſuch writings of hiſtorye, and other monumentes of antiquitie, as might reueale vnto vs what hath ben theſtate of our church in England from tyme to tyme, theſe thynges that bee here made knowen vnto thee, do come to lyght. Howbeit theſe Sermons

were not firſt written in the olde Saxon tounge: but were tranſlated into it, as it ſhoulde appeare, from the Lattyne. For about the end of a Saxon boke of lx. Sermons, (which hath aboute the middeſt of it this Sermō agaynſt the bodely preſēce) be added theſe wordes of the tranſlatour. Fela ꝓæȝeþe ȝodſpell þe ꝓoþlætaþ on þiſū dihte. Ða mæȝ aſendan ꝓe ðe þile; Ne ðurfe ꝓe ðaſ boc na micle ſſiſon ȝelængan. Ðÿler ðe heo unȝemetegod ſÿ. ⁊ mannum æþꝑæt ðurh hiſe micelnÿſſe aſtiſiȝe;

We let paſſe many good goſpells, which he that lyſte may tranſlate. For we dare not enlarge thys boke much further, leſt it be ouer great, & ſo cauſe to men

to men lothsomnes through hys bygnes. And in another booke contaynyng some of these Saxon Sermons it is also thus written in Lattyne. *In hoc codicillo continentur duodecim sermones anglice quos accepimus de libris quos Ælfricus abbas Anglice transtulit.* In thys booke be compryſed xij. Sermons whiche we haue taken out of the bookes that Ælfricke abbot tranſlated into Engliſhe. In which wordes truelye here is alſo declared who was the tranſlatour, to witte, one Ælfricke. And ſo hee doth confeſſe of hym ſelf in the preface of his Saxon grãmer, where he doth moreouer geue vs to vnderſtand the number of the Sermons that he tranſlated thus. Ic Ælfric polde ðas lytlan boc apendan

to en-

to englircum ȝeſceopde of
ðam ſtæf cræfte ðe ir ȝe-
haten ȝnammatica. ſý þþan
ic tpa bec apende on hand
ealtatiȝū ſpellum. I Ælfricke
was deſirous to turne into our
Engliſhe tounge from the arte
of letters called grammer thys
little booke, after that I had
tranſlated the two bookes in
foureſcore Sermons. But how
ſoeuer it be nowe manifeſt e-
noughe by thys aboue decla-
red, how that theſe Sermons
were tranſlated: I thinke not-
withſtanding, that there will
hardlye be found of them any
Lattyne bookes being (I feare
me) vtterlye perylhed & made
out of the waye ſince the con-
queſt by ſome which coulde
not well broke thys doctrine.
And that ſuch hath bene the

deeding

dealing of ſome partiall rea-
ders, may partlye hereof ap-
peare. There is yet a very aun-
ciēt boke of Cannons of Wor-
ceter librarye, and is for the
moſt parte all in Lattyne, but
yet intermyngled in certayne
places, eué thre or foure leaues
together with the olde Saxon
tounge: and one place of this
booke handleth thys matter
of the ſacrament: but a fewe
lynes, wherin dyd conſiſte the
chiefe poynt of the cōtrouer-
ſie, be raced out by ſome rea-
der: yet conſider how the cor-
ruption of hym, whoſoeuer he
was, is bewrayed. Thys part of
the Lattyne booke was taken
out of ij. epiſtles of Ælfricke
before named, & were written
of hym aſwell in the Saxon
tounge, as the Lattyne. The
Saxon epiſtles be yet wholie to
be had in the librarye of the

ſame church, written all in Saxon, and is intituled, a boke of Cannons, and ſhrift booke. But in the Church of Exeter, theſe epiſtles be ſeene both in the Saxon tounge, and alſo in the Lattyne. By the which it ſhall be eaſie for any to reſtore agayne, not onely the ſenſe of the place raced in Worceter booke, but alſo the very ſame Lattyn wordes. And the words of theſe two epiſtles, ſo much as concerne the ſacramentall bread & wyne, we here ſet immediatlye after the Sermon: fyrſt in Saxon, then the words of the ſecond epiſtle we ſet alſo in Lattyne: deliuering them moſt faythfully as they are to be ſeene in the bookes from whence they are taken. And as touching the Saxon writings, they be ſet out in ſuch forme of letters, and darke ſpeech, as

was

was vſed, whē they were written: tranſlated alſo for our better vnderſtanding, into our common, and vſuall Engliſhe ſpeech. But nowe it remayneth we do make knowen who thys Ælfricke was, whom we here ſpeake of, in what age he liued, and in what eſtimation. He was truely brought vp in the ſcholes of Æthelwolde byſhop of Wincheſter, Æthelwolde I meane the elder, and greate ſaincte of Wincheſter church: So canoniſed becauſe in the dayes of Edgar kyng of England, he conſpyred with Dunſtane Archbyſhop of Canterburie, & Oſwalde biſhop of Worceter, to expell out of the Cathedrall churches, through out all England the maryed prieſtes, which then were in thoſe churches the olde dwellers, as wryteth *Ranulphus Ce-*

ſtrencis in hys pollicronicon, and to ſet vp of newe the religion or rather ſuperſtition & hipocriſie of monkes, after that the ſame had been a longe tyme, by the iuſte iudgement of God vtterlye aboliſhed, the Danes ſpoyling them, & cruelly burning them vp in there houſes, as is at large, and plentifullye confeſſed in the hiſtoryes of their owne churches. For thys newe rearing vp of monkerie is Æthelwolde called in moſte olde hiſtoryes, *pater monachorum*, the father of mohkes. Vnder thys Æthelwolde was Ælfricke traded vp in learning, as he witneſſeth of him ſelfe in the Lattyne preface of his Saxon grammer, where ſpeaking of hys interpretation of Lattyne wordes he wryteth thus. *Scio multis modis verba poſſe interpretari, ſed*

ego

ego ſimplicem interpretacionem ſequor, fastidiū vitādi cauſa. Si alicui tamen diſplicuerit noſtra interpretatio, dicat quomodo vult. Nos cōtenti ſumus ſicut didicimus in ſcholis venerabilis præſulis Æthelvoldi qui multos ad bonum imbuit. I know that wordes may be expounded diuers waies, but for to auoyde lothſomnes I doe followe the plaine interpretatió. Which if any ſhall myſlike, he may do as he thinketh beſt: but we are cōtent to ſpeake, as we haue learned in the ſcholes of the moſte worthye byſhop Æthelwolde, who hath bene a good inſtructour to many, or who hath brought vp many to good. This he wryteth of hym ſelfe. So vpon thys his education in the ſcholes of Æthelwolde he became afterward to be an earneſt louer and a great ſetter forwarde of monkerye,

and therefore no leſſe buſie writer and ſpeaker agaynſt the matrimonye of prieſtes in hys tyme. For which reſpecte he was afterwarde ſo regarded, that he was made by Oſwalde byſhop of Worceter (as reporteth *Iohn Capgraue*) the firſt abbot of S. Albons newlye reſtored, & repleniſhed with mōkes, and was alſo made abbot of Malmeſburye by kyng Edgar, (as reporteth *William of Malmeſburye*) in the lyfe of Aldelmus. And truly he calleth him ſelfe abbot in diuers of his epiſtles, although he neuer named of what place, as in that he wryteth *Egneſhamenſibus fratribus de conſuetudine monachorum*. To the monkes of Egneſham. of the order and maner of monkes, and in this he wryteth here to Wulfſtane Archbyſhop of Yorke, and in an other

an other agaynſt prieſtes matrimonye ſent to one Sygeferth, with whom was an anker abyding, which defended the mariage of priſtes, affyrming it to be lawful. The epiſtle beginneth thus in the Saxon tonge.

ÆLfric abb. gret ðiġeferþ freondlice; Me iſ ġeſæd þ ðu ſædeſt beo me þ ic oþer tæhte on Engliſcen ġeþrit-ten. oþer eoper ancor æt ham mid eop tæhþ. forþan ðe he ſputelice ſæġþ þ hit ſie alefed. þ mæſſe þreoſtaſ pel motan piſiġen. and min ġeþrit-en piþcepeþ ðyſſen.

That is, Elfricke abbot doth ſend frendlye ſalutation to Sigeferth. It is tolde me that I teach otherwyſe in my Engliſh writynges

writynges, thē doth thy anker teach, which is at home wyth thee. For he ſayth playnly that it is a lawfull thing for a prieſt to marye, and my wrytynges doth ſpeake agaynſt thys. &c. Thus aſwell in hys owne epiſtles, as in all other bookes of Sermons in the Saxon tounge, that I haue ſent, I finde him alwaies called abbot, and onely ſo called. Howbeit, *Iohn Capgraue* who gathered together into one volume, the liues of Engliſh ſainctes, writeth in the life of Oſwalde, that Ælfricke was laſte of all aduaunced to the Archbiſhops ſee of Canterburie. *In alijs inquit Angliæ partibus inſignes eccleſias ob præfixam cauſam clericis euacuauit, et eas viris monaſticæ inſtitutionis ſublimauit: quorū hæc nomina ſunt. Eccleſia S. Albani, S. Ætheldredæ virginis in Eli et ea quæ apud Beamſledam*

Beamſledam conſtituta honorabilis habebatur. Inſtituit enim in eccleſia S. Albani Ælfricũ abbatẽ, quẽ ad Archiepiſcopatum Cantuarienſem poſtea ſublimatus fuit. In other partes of Englande Oſwald auoyded out of the moſt notable churches the clarkes, & aduaunced the ſame places with men of the order of monkes, whoſe names be theſe S. Albons, the church of the virgin S. Ætheldrede in Ely, and that which is at Beamſleot reputed very famous. He dyd appoynte abbot in S. Albons Ælfricke, who was afterward promoted to the Archbyſhopricke of Canterburye. Truely thys Ælfricke we here ſpeake of, was equall in tyme to * Elfricke Archbyſhop of Canterbury, as may certainly appeare to him that will well conſider, when Wulfſtane Archbiſhop of Yorke

* Who dyd put out ſecular prieſtes out of the churche of Canterbury, as the ſtorye of that houſe ſheweth.

of Yorke, and Wulfsine by-
shop of Scyrburne liued, vnto
whom Ælfricke wryteth the
Saxon epistles, from which the
wordes concerning the Sacra-
ment hereafter following be
taken. And the certaintye of
thys consideration, may well
be had out of *William Mal-
mesburye De Pontificibus*, & out
of the subscription of bishops,
to the grauntes, letters pa-
tentes, and charters of Æthel-
rede, who raigned king of
Englād at this time. Howbeit
whether this Ælfricke, & Æl-
fricke Archb. of Canterbury
was but one, & the same mā, I
leaue it to other mens iudge-
ment further to consider: for
that writing here to Wulf-
stane, he nameth him selfe but
abbot, & yet Ælfricke Archb.
of Canterbury, was pro:noted
to that his archb. stole vj. yeres
before

These charters are to be seene.

before that Wulfstane was made Archbishop of Yorke, as is declared most manifestly in the historyes of *Symeon of Durham*, *Roger Houeden*, the historie of *Rochester*, *Flores Hystoriarum*, *Thomas Stubbes* in hys historie of the Archbishops of Yorke, and in all other moste auncient histories, aswell written in the olde Saxon tounge, as in Lattyne: Moreouer in many deedes and writynges of giftes, made by kyng Æthelrede, when Ælfricke subscribeth as Archbyshop of Canterburye, then in them is one Aldulphus, Wulfstanes predecessour, named Archbyshop of Yorke, and Wulfstane him self subscribeth but as an inferiour byshop. But be it, that this Ælfricke was onely abbot, and not Archbishop of Canterburye, yet this is also most true,

that beſide the prayſe of great learning, & of being a moſt eloquēt interpreter (for which *William of Malmeſburye* doth greatly commend him) he was alſo of ſuch credite and eſtimation to the lyking of that age in which he liued, that all his writinges, and chiefly theſe his epiſtles, were then thought to contayne ſounde doctrine: and the byſhops them ſelues dyd iudge them full of ryghte good counſaile, preceptes, and rules to gouerne therby their clergie: and therfore dyd moſt earneſtly requeſt to haue theſe epiſtles ſent vnto them, as doe well appeare by ij. ſhorte Lattyne epiſtles, ſet before the Saxon epiſtles, wherof the one is ſent to Wulffine byſhop of Scyrburne, the other to Wulfſtane Archbyſhop of Yorke. And after this alſo byſhops of other

other churches amonge other cānons that they collected out of generall & perticular councells, out of the bookes of Gildas, out of the pœnitentialls of Theodorus Archbyshop of Canterburye, out of the extractes of Egberhtus the iiij. Archbishop of Yorke frō Paulinus: out of the epistles of Alcuinus teacher to Charles the great, and to conclude, out of the writinges of the fathers of the primatiue church: amonge other Cannons I saye, they collected together for the better orderyng of their churches, they doe place amonge them also these two epistles of Ælfricke, as is to be sene in ij. bokes of Cānons of Worceter librarye: wherof the one is all in the olde Saxon tounge, and there these epistles of Ælfricke be in the same tounge: the o-

ther is for the moſt parte all in Lattyne, and is intituled *Admonitio ſpiritualis doctrine*, where theſe epiſtles be in the Lattyne tounge, and be ioyned together for an exhortation to be made of the byſhop to hys clergie. There is alſo a like booke of Cannons of Exeter church, where theſe two epiſtles in Lattyne be appoynted in ſtede of two ſermons to bee preached, *Ad clericos et preſbyteros*, to the clerkes and prieſtes, and the epiſtles be alſo in the ſame boke in the Saxon tonge. And thys booke was geuen to Sainct Peters chuich in Exeter by Leofricke the firſt and moſt famous biſhop of that church, as in hys owne recorde and graũt of all ſuch landes, bokes, and other thinges he gaue vnto the church, it is thus expreſſed in the Saxon tounge.

Hepe

Hene rputelaþ on ðirrepe bec hpæt Leoppic b. hæfþ gedon into rancti Petpes minrtre on Exanceartre ðæn hir birceop rtol ir. þ ir þ he hæfþ geinnod þ xp̃ gesutod pær ðurh Godes fultume. &c. ðonne ir reo oncnapennir ðe he hæfþ god mid gecnapen ⁊ ranctum Petrú into ðam halgan mýnrtre on cýnclicú madmú þ ir þ he hæfþ þiden inngedon. ii. fulmæsse bec. ⁊ ane colectaneum. ⁊. ii. pirtel bec. ⁊. ii. fulrang bec. ⁊. i. mihtrang. ⁊. i. ad te leuaui. ⁊. ii. praltenar. ⁊. re ðridda rpa man

ringþ

ſingþ on ſome. ⁊.ii. ymne-
ſar. ⁊.i. deoſpuſþ bletſung
boc.⁊.iii.oþer.⁊ þeoſ engliſc
Cſiſtes boc. ⁊.ii.ſumes ſæ-
ding bec. ⁊.i.pintes ſæding
boc. ⁊ ſe regula canonicoſum.
⁊ maſtyþologium. ⁊.i. ca-
non on leden ⁊ ſcſiſt boc
on engliſc.&c. Here is ſhewed in thys booke or charter, what Leofrike biſhop hath geuen into Saint Peters mynſter at Exeter, where his biſhops ſeate is, that is, that he hath gotte in agayne through Gods helpe, what ſoeuer was take out: & ſo forth, firſt ſhewing what lādes of ſuch as was taken from the church he recouered agayne, partlye by his earneſt complaynte, and ſute made for the ſame, partlye by his geuyng of

rewardes

rewardes. Nexte making alſo report what landes with other treaſure of his own he gaue of newe to the place: he commeth at laſte to the rehearſall of hys bookes, wherof the laſt here named a Cannon on Leden ⁊ ſcriftboc on Engliſc. that is, a Cannon boke in Lattyne and ſhryfte boke in Engliſhe, is the boke we ſpeake of, and hath in it the Lattyne and Saxon epiſtles of Ælfricke. Thus as this boke of Exeter church hath thys good euidence by which it is ſhewed, that Leofrike was the geuer therof: euen ſo the boke of Cānons of Worceter church, written all in Saxon, hath in it moſt certayne teſtimonie that the writer therof was the publike ſcribe of the church whoſe name was Wulfgeat. For thus

is it recorded therin eue̅ with the ſame hande of the ſcribe wherin all the booke is writte̅.

Me ꝛcꝛıpꝑıt pulfgeatuꝰ ꝛcꝛıptoꝛ pıꝛoꝛnenſıꝰ ; Oꝛa obꝛecto ꝓro ıꝑſıuꝰ neuıꝰ coꝛꝛmıꝛatoꝛem ; Et qui me ꝛcꝛıpꝑıt ꝛempeꝛ ꝛıt ꝓælix.

Wulfgeat the ſcribe of Worceter churche dyd write me. Pray I beſech you for hys trāſgreſſions the Creator of the worlde. And God graunt that he be alwayes happie that writ me. The other boke of Cānons of Worceter librarye, which I haue ſayd is for the more part in Lattyne, and is intituled *Admonitio ſpiritualis doctrinæ*, is written in ſo olde a hand, as is that of Exeter church, and ſeemeth to be poſſeſſed of Wulfſtane who was biſhop of Worceter

ceter in the dayes of William the Conquerour . And that he ſhoulde be the poſſeſſor of this boke I doe thus affyrme. When in his dayes Lanfranke made firſt this lawe of prieſtes in the councell he helde at Wincheſter, in the yeare of our Lorde. 1076. *Decretum eſt, vt nullus canonicus vxorem habeat: ſacerdotum vero in caſtellis, vel in vicis habitantium habentes vxores non cogantur, vt dimittãt: non habentes interdicantur, vt habeant. Et deinceps caueant epiſcopi, vt ſacerdotes, vel diacones non præſumãt ordinare, niſi prius profiteantur vt vxores non habeant.* That is. It is decreed that no chanon haue a wife . But of prieſtes, ſuch as haue wiues, dwelling in caſtels and villages let them not be compelled to put awaye their wiues : but ſuche prieſtes as haue no wiues, forbid them to

haue . And let byſhops take heede that they preſume not to ordaine prieſtes or deacons vnleſſe they do firſt profeſſe to haue no wiues. Now albeit thys and many other councels helde from tyme to tyme by the ſpace more thē of an hundreth yeares after this did litle auaile, but that the prieſtes did both marrye,and ſtill kepe their wiues , becauſe as wryteth Gerardus Archbyſhop of Yorke to Anſelme . *Cum ad ordines aliquos inuito , dura cernice reſiſtuntur ne in ordinando caſtitatem profiteantur.* When I call any to orders they reſiſte with a ſtiffe necke, that they doe not in taking order profeſſe chaſtitie. Or as is reported in the Saxon ſtorye of Peterborowe church , ſpeaking of the councells of Anſelme , of Iohn of Cremona, & of William Archbyſhop

byſhop of Canterburye. Ne ꝓoꝼꝼtoð noht ealle ꝑa boðlacer. All theſe decrees auayled nothyng. Ealle heoldon heꝛe ꝓiꝼer be ðer cinger leaf ꝓꝑa ꝓꝑa hi eaꝛ ðiðon. They all kept their wiues ſtill by the kinges leaue as they dyd before: Yet it came to paſſe vpon thys decree of Lanfranke, that the forme of wordes wherin the prieſtes ſhould vowe chaſtitie, was nowe fyrſt put into ſome biſh ops *pontificall. *Ego frater N. promitto deo, omnibuſq; Sanctis eius caſtitatem corporis mei ſecundum canonum decreta, & ſecundum ordinem mihi imponendũ ſeruare domino præſule N. preſente.* And as the wordes were thus put into ſome pōtifical in a generall ſpeaking as the māner is.

* No ſuche demaunde of thys profeſſion in any Englyſhe pontificall before thiꝭ tyme.

So in

So in the beginning of thys boke we here ſpeake of, wherin be Ælfrickes epiſtles, be the ſelf ſame wordes of profeſſió written in the ſame olde hand as is the reſt of the boke, and addeth alſo there the ſpeciall name of Wulfſtane byſhop (who was preſent at this coũcell of Lanfrancke, and vnto whom it dyd fyrſt appertayne to exacte of prieſtes in the dioceſſe of Worceter thys profeſſion). The wordes be theſe. *Ego frater N. promitto deo, omnibuſq; ſanctis eius caſtitatem corporis mei ſecundum cannonum decreta, & ſecundum ordinem mihi imponendum domino præſule Wulfſtano preſente.* I brother N. doe promyſe to God and all hys ſainctes chaſtitie of my bodye, accordyng to the decrees of Cãnons, & accordyng to the order to be put vpon me before

fore Wulfſtane byſhop . By this I doe affirme , that this boke dyd belong to Wulfſtane byſhop of Worceter, and ſo by him was afterward geuē to the librarye of that church, where it now remayneth. Wherefore of this now declared: firſt touching the ſermon ſpoken of in the begīning, wherof, as of many other cōteyned in ij. bokes Ælfrike was but the trāſlator, & therfore were bokes of ſermons before hys time: nexte touching the publike receauīg of the epiſtles of Ælfricke, wherin I ſaye is denied the bodely preſence: & alſo by the infarcing afterward of theſe epiſtles by byſhops into their bokes of Cannons in ſtede of exhortations to be vſed vnto their clergye: it is not hard to know not only ſo much what Ælfrickes iudgement was in thys

thys cótrouerſie, but alſo, that more is, what was the cómon receaued doctrine herein of the whole church of England, as well when Ælfricke hym ſelf lyued, as before hys tyme, and alſo after his time, euē frō him to the conqueſt. But what was the condition and ſtate of the church, whē Ælfricke him ſelf liued? In deede to confeſſe the truth, it was in diuers pointes of Religion full of blindnes and ignoraunce: full of childyſh ſeruitude to ceremonies, as it was longe before and after: and to much geuen to the loue of monketye, which now at thys tyme vnmeaſurablye tooke roote, and grewe exceſſiuely. But yet to ſpeake what the aduerſaryes of the truth haue iudged of thys time, it is moſt certayne, that there is no age of the church of England, which

which they haue more reuerenced, and thought more holy then thys. For of what age haue they canonized vnto vs more saincte̅s and to their lyking more notable? Fyrst Odo Archbyshop of Canterburye, who dyed in the beginning of king Edgars reigne. Then king Edgar hym selfe, by whom Ælfricke was made abbot of Malmesburye. Then Edward called the Martyr kyng Edgars bastard sonne. Then Editha kyng Edgars bastarde daughter. Also Dunstane archbyshop of Canterbury, of whō Ælfricke was greatly estemed. Æthelwold bishop of Winchester, vnder whom Ælfricke had hys first bringing vp. Oswalde byshop of Worceter, and after Archbyshop of Yorke, who made Ælfricke abbot of S. Albons. Wulfsine bishop of Scyr-

burne, vnto whom Ælfricke wryteth the firſt of the epiſtles we here ſpeake of. Elfleda a Nunne of Romeſey, and Wulhilda Abbeſſe of Barkyng, lyued in the dayes of king Edgar. And laſte of all Wlfritha K. Edgars cõcubyne. All theſe I ſay with ſome other more, be canonized for ſainctes of this age in which Ælfricke him ſelf liued in great fame & credite. Alſo Leofricke and Wulffine, whom we haue ſhewed to haue been the geuers of thoſe Cannon bookes wherin be ſeene Ælfrickes epiſtles be reuerenced for moſte holy men and ſaintes of their churches. And theſe ij. liued byſhops in the comming in of the Conquerour. Thus doe ſome men now a dayes not onely diſſent in doctrine from their owne church, but alſo from that age of their

of their churche whiche they haue thought moſte holy, and iudged a moſt excellét paterne to be folowed. Wherfore what may we nowe thinke of that great cóſent, wherof the Romaniſtes haue long made vaunte, to witte, their doctrine to haue cótinued many hundred yeares as it were lincked together with a continuall chaine, wherof hath been no breche at any time. Truely this their ſo great affirmation hath vttered vnto vs no truth, as good chriſtian reader thou mayeſt well iudge by dulye weighing of this which hath been ſpoken, and by the reading alſo of that which here followeth, wherunto I now leaue thee.

Truſting that after thou haſt well weighed this matter of ſuch manner of the being of Chriſtes body in the ſacramét,

as ſheweth this teſtimonye, no vntruth or diſhonour ſhall neede to bee attributed to Chriſtes louing wordes pronounced at his laſte ſupper among his apoſtles: no derogation to his moſt ſacred inſtitution : no diminiſhing of any cõfort to chriſten mens ſoules in the vſe of his reuerend ſacrament : but all thinges to ſtand right vp moſte agreablie both to the veritie of Chriſtes infallible wordes , and to the right nature,congruence, and efficacie of ſo holy a ſacramẽt, and finallye moſt comfortable to the conſcience of man, for his ſpirituall vniting and incorporation with Chriſtes bleſſed body and bloud to immortalitie , and for the ſure gadge of his reſurrection.

AMEN.

A SERMON OF the Paſchall Lambe, *and of the ſacramen-* tall body and bloud of Chriſt *our Sauiour written in the* olde Saxon tounge before *the Conqueſt, and appoynted in* the reigne of the Saxons to *be ſpoken vnto the people at Ea-* ſter before they ſhoulde receaue the Communion, and now firſt tranſlated into our common Engliſhe ſpeche.

(* * *)

MEn ða leoſoſtan, ꝛeloime eoꝑ ıꝛ ꝛeꝛæd ymbe uꝑeꝛ hælendeꝛ æꝑıꝛte. hu he on ðiꝛum andꝑeaꝛdan dæꝛe æꝛteꝛ hiꝛ ðꝛoꝑunꝛe mihtiꝛlice oꝛ deaðe aꝑaꝛ ; Nu ꝑille ꝑe eoꝑ ꝛeoꝑenian ðuꝑh ꝛoðeꝛ ꝛiꝛe be ðam halꝛan huꝛle ðe ꝛe nu to ꝛan ꝛceolon. ⁊ ꝛeꝑıꝛꝛian eoꝑeꝑ andꝛyt ymbe þære ꝛeꝑynu æꝛðeꝑ ꝛe æꝛteꝑ ðæꝑe ealdan ꝛecyþnyꝛꝛe. ꝛe æꝛteꝑ ðæꝑe niꝑan. ðyꝛæꝛ ðe æniꝛ tꝛeonunꝛe eoꝑ ðeꝑıan mæꝛe be þam liꝛlicū ꝛeꝑeoꝑðe; ðe ælmihtiꝛa God bebeað Moyꝛen

ðam

MEn beloued, it hath bene often sayd vnto you aboute our Sauiours resurrection how he on this present day after hys suffering mightely rose from death. Now will we open vnto you through Gods grace, of the holy housell, whiche ye shoulde now goe vnto, and instructe your vnderstandyng aboute this mysterie, both after the olde couenaunte, and also after the newe, that no doubting may trouble you about thys liuelye foode. The almyghtie God badde Moyses

ðam hepetogan on egypta
lande. ꝥ he ꝼceolde bebeodan
Iſſrahela ꝼolce. ꝥ hi namon
æt ælcū heoꝛꝺe anep ȝeapep
lamb on ðæꝛe nihte ðe hi
ꝼepdon oꝼꝼam lande to ðam
behatenan eaꝛde. ⁊ ꝼceoldon
ꝥ lamb ȝode ȝeoꝼꝼꝛian: and
ꝛẏꝺꝺan ꝛniꝺan. and ꝑẏꝛcan
node tacn on heoꝛa ȝeẏ-
rum. ⁊ oꝼepꝛleȝum mid ðæꝛ
lambep blode. etan ꝛẏꝺꝺan
ðæꝛ lambep ꝼlæꝛc ȝebꝛæd. ⁊
ðeoꝛꝼe hlaꝼap mid ꝼeldlicne
lactucan; God cpæþ to Moy-
ren. ne ete ȝe oꝼ ꝥam lambe
nan ꝥinȝ hꝛeap. ne on ꝑæteꝛe
ȝeꝛoꝥen. ac ȝebꝛæd to ꝼẏꝛe;

Etaꝥ

his captaine in ỹ land of Ægypte, to commaunde ỹ people of Israell to take for euery familye a lambe of one yeare olde the night they departed out of ỹ countrey to ỹ land of promise, & to offer ỹ lambe to God, & after to kill it, & to make ỹ signe of ỹ crosse with ỹ lambes bloud vpon the side postes, & the vpper poste of their dore, & afterward to eate ỹ lambes flesh rosted & vnleauened bread, w̃ wilde lettisse. God sayth vnto Moyses. Eate of ỹ lãbe nothing raw, nor sodãe in water, but rosted w̃ fire.

Etaþ þ heafod. ⁊ ða fet. ⁊ þ innepeardе. ne hiſ nan þing ne beliſe oþ mengen. gif þær hpæt tolafe ſy. forbærneþ þ. ðicgaþ hit on ðaſ piſan; Begyndaþ eopene lendenu. ⁊ beoþ gegyrcede. habbaþ eoꝛ ſtæf on hande. ⁊ etaþ heardlice. ðeoſ tid iſ godeſ fæneld; ⁊ ſcealþ ða on ðære niht oferlegen on ælcum huſe geond eall Phaſaoeſ rice. þ frumcennede cild. ⁊ pær þ Godeſ folc Iſrahel ahred fram ðam feſlican ðeaþe. ðurh ðeſ lambes ofſlunge. ⁊ hiſ bloðeſ meaſcunge; þa cyxð God to

Moyſen.

Eate ẏ head, ẏ feete, & the inwardes, & let nothing of it be left vntill ẏ morning: if any thing therof remaine, ẏ ſhall you burne wᵗ fire. Eate it in this wyſe. Gyrde your loynes, & do your ſhoes on your fete, haue you ſtaues in your hãdes, & eat it in haſt, this tyme is ẏ lordes paſſeoner. And ther was ſlain on ẏ night in euery houſe throgh out Pharaos reigne the firſt borne child: and Gods people of Iſraell wer deliuered frõ ẏ ſodeine death through the lãbes offring, & his bloudes marking. Thẽ ſaid God vnto

Wo ẏrcen. healdaþ ðiſne dæg
on eoſtnū ſcemẏnde. ⁊ ſceolſiaþ hine mæſlice on eoſtnum cynſenum mid ecum biſenc-ſe . ⁊ ſtaþ ðeoſſene hlaf ſymle ſceoſan daſar æt þiſſe ſceolſtide; ſiſten þiſſene dæde dæde God þ Iſſahela ſolc oſen ða neadan ſæ, mid ðſium ſotum . ⁊ adſæncte ðæſ on Phaſao . ⁊ ealne hiſ hene ſamod ðe heoſa ehton. ⁊ aſcode ſẏ ðdan þ Iſſahela ſolc ſceoſenſtiſ ſeara mid heoſonlicū biſleoſan. ⁊ hí ſoſſeaſ ſæten oſ heaſ-dum ſtan clude. oþ þ hi comon to ðī behatenū ehele;

ðume

Moyses. Keepe this day in your remembraunce, and holde it a greate feast in your kinredes with a perpetuall obseruation, and eate vnleauened bread alwayes seuen dayes at thys feaste. After thys deede God ledde the people of Israell ouer ye redde sea, wt dry foote, and drowned therin Pharao & all his army together wt their possessions, & fedde afterward ye Israelits fortie yeares wt heauenlye foode. & gaue thē water out of ye hard rocke, vntill they came to the promised land.

Sume ðar nace pe habbaþ ge-
tnaintnod on oþre ſtope.
ſume pe pýllaþ nu geopenian.
þ ðe belimpþ to ðam halgan
huſle; Cniſtene menn ne-
moton healdan nu ða ealdan
æ lichamlice. ac him gedæſe-
naþ þ hi cunnon hpæt heo
gaſtlice tacnie; þ unſcæþþie
lamb ðe ſe ealde Iſrahel ða
oſſnaþ. hæſde getacnunge
æfter gaſtlicum andgite
Cniſtes ðnepunge ſe ðe
unſcæþþiz ſon ure alýſed-
nýſſe hiſ haliȝe blod azeat:
Be ðam ſinȝaþ Godes ðeop-
aſ æt ælcere mæſſan. agnus
dei qui tollit peccata mundi

miſerere

Part of this storye we haue treated of in an other place, part we shall now declare, to witte, ẏ which belongeth to the holy housell. Christiã men may not now kepe that olde lawe bodely, but it behoueth them to know, what it ghostly signifieth. That innocent lambe which ẏ old Israelites dyd then kill, had significatiõ after ghostly vnderstanding of Christes suffering, who vngiltie shedde his holy bloude for our redemption, hereof sing Gods seruauntes at euery masse. *Agnus dei qui tollis peccata mundi*

miſeſneſne nobis ; ðir on unũ
ȝeſneorðe. ðu ȝoder lamb ðe
æteþneteſt middan eaſder
ſẏnna ȝemiltra uſ ; ð Iſſa-
hela folc ſeaſþ ahſneð fram
ðam fæſlicum deaðe. ⁊ fram
Phaſaoer þeopte ſuſlh ðær
lamber offnunge. ðe hæfde
ȝetacnunge Cniſter ðroþ-
unge. ðuſlh ða ſe find alẏ-
rede fram ðam ecum deaðe.
⁊ þær ſeþan deofler anpealde.
ȝif ſe ſuſlðlice ȝelẏfaþ on
ðone ſoþan alẏſend caller
middan eaſder hælend Criſt;
ð lamb wær ȝeoffnod on
æfnunge . and unſe hælend
ðroþode on ðæſle ſixtan
ẏ lde

miserere nobis. That is in our speech, thou lambe of God that takest away ẏ sinnes of the world haue mercy vpon vs. Those Israelites were deliuered from that sodaine death, & frō Pharaos bondage by the lambes offering, which signified Christes suffering through which we be deliuered from euerlasting death, & frō ẏ deuils cruell reigne, if we rightly beleue in the true redemer of ẏ whole world Christ the Sauiour. That lambe was offered in the euening, and our Sauiour suffered in the sixt

ylde ðirrene ponulde. ꝛeo yld ir ꝛetealð to ꝓnunge ðiꝛer ateoꝛiꝛendlican middan canꝺer; Hi meaꝛcodan mid ðæꝛ lambeꝛ blode on heoꝛa ꝛedyꝛnum. and ouerꝛlezum tau. þ ir node tacen. ⁊ punden ꝛꝓa ze ꝛcilde ꝓnam ðam engle. ðe acꝛealde þæꝛa egiptiꝛcna ꝓnumcennedan cild; And pe ꝛceolon meaꝛcian uꝛe ꝓoꝛepeaꝛde heaꝓod. ⁊ uꝛne lichaman mid Cꝛiꝛteꝛ node tacne. þ pe beon ahꝛiedde ꝓn̄ ꝓoꝛꝓyrde. ðonne pe beoþ ze meaꝛcode xzþeꝛ ze on ꝓoꝛan heaꝓde ze on heoꝛtan mid blode ðæꝛe ꝛpihten.

age of thys world. This age of thys corruptible worlde is reckened vnto ỹ euening They marked with ỹ lambes bloude vpon the doores, and the vpper postes * Tau, that is the signe of the crosse, and were so defended from the angell that killed the Æ= gyptians first borne childe. And we * ought to marke our foreheades, and our bo= dyes with ỹ tokē of Christes roode, that we may be also deliuered from destruction, when we shall bee marked both on forehead, and also in harte with the bloud of our

* No such signe cõmaunded by God in that place of scripture, but it was the bloud that God dyd loke vpon. Exod. 12.

* Vnderstand thys as that of S. Paule. Ephe. 2. Christ reconciled both to God in one body through hys crosse.

ðnihtenlican ðnopunge; ꝥ Iſrahela folc æt ðæſ lambes flæſce on heora eaſtren tide ða ða hi ahſcedde wuſdon. ⁊ we ſecgaþ nu gaſtlice criſtes licaman. ⁊ his blod ðrincaþ. ꝥonne we mid roþum gelea-ſan ꝥ haligre husel ðicgaþ; Ðone timan hi heoldon him to eaſtren tide reoſon dagas mid micclum wunþmyntе ðe hi ahſcedde wuſdon wiþ Phaſao. ⁊ eft þam eahte ſend-don. ſwa eac criſtene menn healdaþ Criſtes æriſt up to eaſtren tide ðæſ reoſon dagas. ſoþlan ðe we rint ðunh his ðnopunge. and æriſt

Lordes ſuffering. Thoſe Iſraelites eate the lambes fleſhe at their Easter time, when they were deliuered, and we receaue ghoſtlye, Chriſt bodye, and drinke his bloude, whē we receaue with true beliefe that holy houſell. That tyme they kepte with them at Easter ſeuen dayes with great worſhippe, when they were deliuered frō Pharao, and went from that land. So alſo Chriſten men kepe Chriſtes reſurrectiō at ỹ time of Easter theſe vij. dayes, becauſe through hys ſuffering and

æfiſt alyſcde. ⁊ pe beoþ ge-
clænſode ðuſh ðæſ halgan
huſel ganges. ſſa ſſa Criſt
ſylf cwæþ on his godspelle;
Soþ ſoþ ic eop ſecge. næbbe
ge lif on eop. buton ge eten
min flæſc. ⁊ ðrincon min
blod; ðe ðe et min flæſc. ⁊
min blod ðrincþ. he punaþ
on me. and ic on him. and
he hæfþ ðæ ece lif. and ic hine
aræſe on ðam endenextan
dæge; Ic com ſe liflica hlaf
ðe of heofonum artah. na
ſſa ſſa eopene fonþ fædenar
æton ðone heofonlican hlaf
on pertene. and ſyþþan
ſſultun; ðe ðe et ðirne.
hlaf

rising we be deliuered, and be made cleane by going to this holy housell, as Christ sayth in his gospell. Verely, verely, I saye vnto you, ye haue no life in you except ye eate my flesh, & drinke my bloud. He ỳ eateh my flesh, & drinketh my bloud, abideth in me, & I in him, and hath ỳ euerlasting life: & I shall raise him vp in ỳ laste day. I am ỳ liuely bread, that came down frō heauē, not so as your forefathers eate ỳ heauenlye bread in the wilderneſſe, and afterwarde dyed. He that eateth thys

hlaf. he leofaþ on ecnyſſe.
He halgode hlafæn hir ſſnop-
unge. and todælde hir diſ-
cipulum ðuſ cweþende; Eta
ðiſne hl. f hit iſ min licho-
ma. and doþ ſir on mynnu
ge mynde; ⁊ ſſe he bletſode
ſin on anum calice. and cæþ;
Dſſincaþ ealle of ðiſum. ðiſ
iſ min bleo ſþ ðe biþ ſoſ
manegu agoten. on ſynna
ſoſgyfenyſſe; Ða apo-
ſtoli dydon ſſa ſſa Criſt
het. ⁊ hi halgodon hlaf. and
ſin to huſle eft ſyþþan on
hir gemynde; Eac ſſylce
heofna xſtes gencgan. and
ealle ſaceſdaſ be Criſtes
hæſe

bread, he liueth for euer. He blessed bread before his suffering, and deuided it to his disciples, thus saying. Eate thys bread, it is my body, & do this in my remembraunce. Also he blessed wyne in one cuppe, and said. Drinke ye all of thys. This is my bloude that is shedde for many, in forgeuenesse of sinnes. The Apostles dyd as Christ commaunded, that is, they blessed bread & wine to housell agayne afterward in hys remembraunce. Euen so also since their departure all priestes by Christes

hære halgiaþ hlaf ⁊ pin to
hurle on hir naman mid þære
apostolican bletsunge; Nu
smeadon gehpilce men oft.
and git gelome smeagaþ.
hu se hlaf de bið of corne
gegearcod.and durh fyres
hætan abacen mage beon
awend to Cristes lichaman.
o'dde þ pin þebiþ of ma-
negum berium appungen.
peorþe awend durh anigne
bletsunge to drihtnes blode;
Nu secge pe gehpilcum man-
num þ sume ding sind ge-
cwedene be Criste durh ge-
tacnunge . sume durh ge-
pissum dinge; doþ ding ir.

and

commaundement doe blesse bread & wine to housell in hys name w̄ the Apostolike blessing. Now men haue often *searched & do yet oftē search, howe bread that is gathered of corne, and through fyers heate baked, may bee turned to Christes body, or how wyne that is pressed out of many grapes is turned through one blessing to the Lordes bloude. Now saye we to suche men, that some thinges be spoken of Christ by *signification, some thyng by thyng certaine. True thyng is

*This was now in question, and so before Beringarius tyme.

*A necessarye distinction.

and ſeyſ ſe Criſt pæſ eſ
inedene acenned. ⁊ ſýlf pilleſ
ðſoſode deaſ . and pæſ be-
hſyſſ ed . ⁊ on ðiſum dæge
eſ deaſ apſ ; ðe ſ ſeceſden
hiſe ðuſli ſetacnunge. and
lamb . ⁊ leo . and ſehu eilef ;
ðe ſ hiaſ ſchaten . ſoſſan
ðe he ſ ape hſe ⁊ engla ; ðe
ſ lamb ſeceſden ſoſ hiſ un-
ſceaſſhnyſſe; Leo ſoſ ðæſe
ſtſenche . ðe he eſten ſſiſde
ðone ſtſangan deoſol ; Ac
ſſa deah æſten ſoſum ſe-
cyſde hiſ Criſt naſoſ ne
hiaſ . ne lamb . ne leo ; ðſi
ſ ðonne ſe halize hufell ſe-
ceſden Criſtef hchama. eſſe

hiſ

and certaine ẏ Christ was borne of a maide, & suffred death of his own accorde, & was buried, & on thys daye rose from deat . He is sayd bread by signification, & a lambe, & a lyon, & a mountayne . He is called bread, because he is our life & angells life. He is sayd to be a lãbe for his innocencie. A lyon for strẽgth wherwith he ouercame ẏ strõg deuill. But Christ is not so notwithstãding after true nature neither bread, nor a lãbe, nor a Lyon. VVhy is then ẏ holy housel called Christs body, or

hiſ blod . ȝif hit niſ roþ-
lice þ þ hit ȝehaten iſ ; ſoþ-
lice ſe hlaf. and þ þin ðe beoþ
ðuruh ſacerda mæſſan ȝe-
halȝode oþer ðinȝ hi æte-
oriaþ mennifcum andȝitum
biþ utan . and oþer ðinȝ hi
cl̇þiaþ biþ innan ȝelæfſul-
lum modum ; biþ utan hi
beoþ ȝeſewene hlaf ȝ þin æȝ-
þer ȝeon hiſe ȝe on ſpæcce.
ac hi beoþ roþlice æfter þære
halȝunȝe Criſtes lichama.
and hiſ blod ðuruh ȝaſtlice
ȝeẛnu ; Næfren eft biþ ȝe-
fullod. ac hit ne bliſt na hiſ
hiſ ; biþ utan ðeah ðe hit beo
biþ innan apend ; Hit biþ
ȝebiſoht

his bloud if it be not truely that it is called. Truely the bread and the wine which by the maſse of the prieſt is halowed, ſhewe one thyng without to humayne vnderſtanding & an other thing they call within to beleuing mindes. VVithout they bee ſene bread & wine both in figure & in taſt: and they be truely after their halowing, Chriſtes body & hys bloude through ghoſtly miſtery. An heathen childe is chriſtened, yet he altereth not hys ſhape without though he be chaunged within. He is

ȝebſnoht ſýnfull ðuſh a-
ðamef fonȝæȝednýſſe to
ðam fant fate; Ac hit biþ
aþpozen fham callum ſýn-
num piþ innan. ðeah ðe hit
piþ utan hiſ hiþ ne apende;
Eac ſpýlce þ halize fant pæ-
teſ ðe iſ ȝehaten lifef ſýl-
ſfhinȝ. iſ ȝelic on hiſe oþſhū
pæteſhum. and iſ undeſ'ðeod
bnoſnunȝe. ac ðæf halȝan
ȝaſtef mihte ȝenealæcþ þam
bnoſnizendlicum pæteſe.
ðuſh facenda bletſunȝe. ȝ
hit mæȝ ſýþþan lichaman.
ȝ ſaple aþpean fham callum
ſýnnū þuſh ȝaſtlice mihte;
Efne nu pe ȝeſeoþ tha ðinȝ

on

brought to ỹ fontstone sin-
full through Adams disobe-
dience. Howbeit he is wa-
shed from all sinne within,
though he hath not chaun-
ged his shape without. *Euē
so the holy fonte water that
is called the welspryng of
lyfe is lyke in shape to other
waters, and is subiecte to
corruption, but the holy
ghostes might commeth to ỹ
corruptible water, through
the priestes blessing, and it
may after wash the body &
soule frō all sinne, through
ghostly myghte. Beholde
nowe wee see two thynges

*The water in baptisme, and bread and wyne in the Lordes supper, compared.

on ðirum anum ȝeſceaſte; ſæſten ſoþum ȝecýnde. þ þæten iſ bnoſniendlic þæte. ⁊ æfter ȝaſtlicne ȝeniýnu hæfþ halpende mihte; ðpa eac ȝif þe ſceapiaþ þ haliȝe huſel æfter lichamlicū andȝite. ðonne ȝeſeo þe þ hit iſ ȝeſceaft bnoſniendlic. ⁊ apendedlic; Gif þe ða ȝaſtlican mihte ðæn on tocnapaþ ðonne undenȝite þe þ ðæn iſ lif on. and foſȝifþ undeadlicnýſſe. ðam ðe hit mid ȝeleafan þiȝaþ; Micel iſ betpux ðæne unȝeſepenlican mihte ðæſ halȝan huſleſ. and ðam ȝeſeſenlican

hiſe

in this one creature. After true nature that water is corruptible water, & after ghostlye misterye, hath halowing mighte. So also if wee beholde that holye housell after bodely vnderstanding, then see we that it is a creature corruptible and mutable: if we acknowledge therein ghostly myght, than vnderstand we that lyfe is therin, and that it geueth immortalitie to them that eate it with beliefe. Muche is betwixte the inuisible myghte of the holye housell, and the visible

hiꝑe aȝeneꝛ ȝecẏndeꝛ; Hit
iꝛ on ȝecẏnde bꝛoꝛniendlic
hlaf. and bꝛoꝛniendlic ꝑin. ⁊
iꝛ æftep mihte Godcundeꝛ
ꝑondeꝛ. ꝛoꝑlice Cꝛiꝛtep li-
chama and hiꝛ blod. naꝛꝑa-
ꝑeah lichamlice. ac ȝaꝛtlice;
Micel iꝛ betpux ðam licha-
man ðe Cꝛiꝛt on ðꝛopode.
and ðam lichaman ðe to
huꝛle biþ ȝehalȝod; ðe licha-
ma ꝛoꝑlice ðe Cꝛiꝛt on
ðꝛopode ꝓæꝛ ȝebopen of
Maꝛian ꝑlæꝛce. mid blode
⁊ mid banum, mid ꝑelle ⁊ mid
ꝛinum. on menniꝛcū limum.
mid ȝeꝛceadꝛiꝛꝛe ꝛaple ȝeli-
ꝑæꝛt. ⁊ hiꝛ ȝaꝛtlica lichama

ðe

shape of hys proper nature. It is * naturally corruptible bread, & corruptible wine: and is by myghte of Gods worde truly Christes bodye, and his blode: not so notwithstadyng bodely, but ghostly. Much is betwixte the body Christ suffredin, and the bodye that is halowed to housell. The body truly that Christ suffred in was borne of the flesh of Mary, with blod, and with bone, with synewes, in humane limmes, with a reasonable soule living: and his ghostlye body,

* Notransubstantiation.

* Differēces betwixt Christes natural body and the Sacramēt therof.

* 1. Difference. That the body that suffred is not the housell.

ðe þe hyrel hataþ ıꝛ oꝼ ma-
nezum coꝼnum ȝeȝaðeꝛoð.
buton blode. ȝ bane. limleaꝛ.
ȝ ꝛapulleaꝛ . and nıꝛ ꝼoꝛþı
nan ðınȝ ðæꝛ on to undeꝛ-
ꝛtandenne lıchaınlıce . ac ıꝛ
eall ȝaꝛtlıce to undeꝛꝛtan-
denne ; ðꝑa hꝑæt ꝛꝑa on ðam
hurle ıꝛ ðe uꝛ lıꝼeꝛ eðꝑıꝛt
ꝼoꝛȝıꝼþ. þ ıꝛ oꝼ ðæꝛe ȝaꝛt-
lıcan mıhte . and unȝeꝛeꝛen-
lıcne ꝼꝛemmınȝe ; Foꝛþı
ıꝛ þ halıȝe hyrel ȝehaten
ȝeꝛỳnu . ꝼoꝛþan ðe obeꝛ
ðınȝ ıꝛ ðæꝛon ȝeꝛeꝛen. and
obeꝛ ðınȝ undeꝛȝıten ; þ
þ ðæꝛ ȝeꝛeꝛen ıꝛ hæꝼþ lı-
chamlıc hıꝑ. ȝ þ þ ꝛe ðæꝛ on
undeꝛ-

Whiche we call the houſell, is gathered of many cornes: without bloude, and bone, without lymme, without ſoule. and therfore nothing is to be vnderſtand therein bodelye, but all is ghoſtlye to be vnderſtande. VVhat ſoeuer is in that houſell, whiche geueth ſubſtaunce of lyfe, ỳ is of the ghoſtlye might, and inuiſible doing. Therfore is ỳ holy houſel called a miſterye, becauſe there is one thing in it ſeene, & an other thing vnſtãded. That which is ther ſene, hath bodely ſhape: and ỳ we do there

* 2. Diſſerence.

undeꝛſtandaþ hæfþ ȝaſtlice
mihte; ſiteþ ælce Criſtes li-
chama ꝺe deaþ ꝺrohte. and
of ꝺeaþe aras. ne ſlyþ
næfre heofon feonþ.ac is ece
and unþrotiendlic; þ lufel
is lifiendlic. na ece; Bro-
niendlic. ȝ biþ ſtice mælum
todæled; Betwux tehum to-
copen. and into ꝺam buce
aſend. ac hit biþ ꝺeah hwæ-
þere æfter ȝaſtlicre mihte
on ælcum ꝺæle eall; Maneȝa
undeꝛſtandaþ ꝺone haligan li-
chaman. and he biþ ſylꝺ ꝺeah
on ælcum ꝺæle eall æfter
ȝaſtlicre ȝefyhnu; ȝeah
ſume menn ȝeſceote hiſſe
ꝺæl

vnderstand, hath ghostlye
might. Certaynely Christes
bodye which suffred death
and rose from death, neuer
*dyeth henceforth: but is e- * 2. Diffe-
ternall, & vnpassible. That rence.
housell is temporall, not e-
ternall. * Corruptible, and * 3. Diffe-
dealed into sondrye partes. rence.
Chewed betweneeth, and
sent into the belly: howbeit
neuertheles after ghostlye
myght, it is all in euery part.
Manye receaue that bodye
body: and yet notwithstan-
dyng, it is so all in euerye
parte after ghostlye myght.
Though some chewe the

Fay. dale

dæl ne biþ ſſa ðeah na maſne
miht on ðam maſnan dæle
ðonne on ðamælſſan . ſoſ
ðan ðe hit biþ on ælcum
menn anſund æfter ðæſe
unſeſepenlican mihte ; ſeoſ
ſenýnu ıſ ſedd . and hiſ ;
Cſiſtes lichama ıſ ſoþfæſt-
nýſſ ; Ðiſ ſedd ſe healdaþ
ſenýnelice. oþ ſ ſe becumon
to ðæſe ſoþfæſtnýſſe .
and ſonne biþ ſiſ ſedd ſeen-
dod ; Soþlice hit ıſ ſſa ſſa
ſe æn cſædon Cſiſtes licha-
ma . and hiſ bloð . na licham-
lice. ac ſ ſtlice ; Ne ſceole
ge ſmeagan hu hit ſedon
ſý . ac healdan on eoſſum
ſeleafan

deale, yet is there no more myghte notwithstandyng in the more parte, then in the lesse: because it is all in all men after the inuisible myght. Thys misterye is a *pledge and a figure: Christes bodye is truth it selfe. Thys pledge we doe keepe mistically, vntill that we be come to the truth it selfe: and then is this pledge ended. Truelye it is so as we before haue said Christes bodye, and hys bloude: not bodelye, but ghostlye. And ye shoulde not searche how it is done, but hold it in your

*5. Difference.

ȝeleaꝛnaþ hit ꝼꝛa ȝeðon ꝛý;
þe ꝼꝛeoþ on oþꝛe bec. ðe ꝛe
ȝehꝛten uitaꝛ paꝛꝼum. þ
tꝛeȝen munecaꝛ abæðon æt
Godes ꝼꝛume ꝼꝛuꝛtelunȝe be þã
halȝan huꝛle. and æꝼteꝛ þæꝛe
bene ȝeꝛtoðon him mæꝼꝛan;
Ða ȝeꝛapon hi liȝȝan an eilð
on þam ꝼeoꝛꝺe ðe ꝛe mæꝼꝛe
ꝼꝛeoꝛt æt mæꝼꝛðe. and
Godeꝛ enȝel ꝼꝛeoð mið hun-
ꝛexe andbiðende oþ þ ꝛe
ꝼꝛeoꝛt þ huꝛel tobꝛæc;
þa tolýſðe ꝛe enȝel þ eilð
on ðam oꝛꝺe. aꝛðuꝛ blod
into ðam eilðeaȝute; Æꝼt
ða ðe hi to ðam huꝛle eo-
ðon. ða ꝼeaꝛn hit ayend to
hlꝛe

beliefe that it is so done.
We read in an other booke called vita patrum, that two Monkes desired of God some demonstration touchyng the holy housell, and after as they stoode to heare masse, they saw a childe lying on the alter, where the priest sayd masse, and Gods Aungell stoode with a sworde, and abode lookyng vntill ỹ priest brake ỹ housell. Then the angell deuided ỹ childe vpon the dysshe, and shedde his blond into ỹ chalice. But whē they did go to ỹ housell, thē was it turned to

These tales seme to be infarced.

hlaxe. and to pine. and hi hiꝺ ꝺýzeꝺon. Gode ꝺancizende ꝺæne ꝓꝓutelunze; Eac ꝛe haiza Gnezoniuꝛ abæꝺ æt Cniꝛte. ꝺ he æteopeꝺe anũ tꝛýnizendum ꝓꝛe embe hiꝛ zoꝛýnu micele ꝛeꝺunze; Heo eoꝺe to hæꝛle miꝺ tꝛý-niꝛendum mete. ⁊ Gnezo-niuꝛ beꝛeaꝺ æt Gode ꝺæꝛ-laꝺeꝺ. ⁊ him bam ꝛeaꝛp æte-oꝛeꝺ ꝛꝛo ꝓnæꝺ ꝺæꝛ huꝛiꝛ. Ðe heo ꝺiezan ꝛceolꝺe. ꝛꝛýlceꝺæꝛ læzꝺe on þam ꝺiꝛce anez ꝓunꝛiez hꝺ eall zebloꝺ-zeꝺ. ⁊ ꝺæꝛ ꝓꝛæꝛ tꝛeonunz ꝛeaꝛþ ꝺa zeꝛihtlæceꝺ; V-ton nu zeꝺýꝛnan ꝺæꝛ apo-

ꝺtoleꝛ

bread & wine, & they dyd eate it geuing god thankes for ỹ ſhewing. Alſo S. Gregory deſired of Chriſt, ỹ he would ſhew to a certain womã doubting about his myſterye ſome great affyrmation. She went to houſell wt doubting minde, & Gregorye forthwith obtained of God, that to them both was ſhewed ỹ part of the houſell which ỹ woman ſhould receaue, as if there lay in a diſh a ioynte of a finger al be bloded: and ſo ỹ womans doubting was thē forthwith healed. But now heare the apoſtles

ꝛtolef popd embe ðaf ge-
ꝛÿnu ; Paulus ꝛe apoꝛtol
cæþ be ðam ealdan folce Iꝛ-
ꝛahel . ðus ꝛꝛitende on hiꝛ
piꝛtole to geleaffullū man-
num ; Ealle uꝛe foꝛþ fæ-
ðeꝛaf ꝛefon gefullude on
folcne.and on fæ . and ealle hi
æton ðone ÿlcan gaꝛtlican
mete . and ealle hi ðꝛuncon
ðone ÿlcan gaꝛtlican ðꝛenc;
Hi ðꝛuncon foþlice of æf-
teꝛ filigendan ꝛtane . ⁊ ꝛe
ꝛtan fæꝛ Cꝛiꝛt ; Næꝛ ꝛe
ꝛtan ðe þ fæteꝛ þa of fleoꝛ
lichamlice cꝛiꝛt.ac he getac-
node Cꝛiꝛt . ðe clÿpode þuꝛ
to callū geleaffullū mannū.

ꝛꝛa

ſtles wordes about this mi-
ſterye. Paule ỹ apoſtle ſpea-
keth of ỹ old Iſraelites thus
writing in his epiſtle to
faithfull mẽ. All our forefa-
thers were baptiſed in the
cloud, and in the ſea: and all
they ate the ſame ghoſtlye
meate, and dranke the ſame
ghoſtly drinke. They dranke
truly of ỹ ſtone ỹ followed
them, and that ſtone was
Chriſt. Neuther was that
* ſtone then from whiche
the water ranne bodelye
Chriſt, but it ſignifyed
Chriſt, that calleth thus to
al beleauing & faithful mẽ:

* Note this exposition which is now a dayes thought new.

ſpa hpam ſpa ðýſtrte come to me ⁊ ðrince; And of hiſ innoðe ſleoþþ liſlic þæteſ; hiſ he ſæde be ðam halgan gaſte ðe ða undeſſenſon. ðe on hine ſelýſſoon; ðe apoſtol Paulus cýæþ þ þ Iſ-rahela ſolc æte ðone ýlcan ſaſtlican mete. and ðrunce ðone ilcan ſaſtlican ðrenc, ſoſþan þe ſe ýlca heoſonlica mete ðe hi æfter ðe. xl. ſeara. ⁊ þ þæteſ ðe of ðam ſtane ſleoſ. hæfde ſetacnunge Criſtes lichaman. and hiſ bleda. ðe nu beoþ ſeoſ-ſnode daeghpólice on ſedes cýrcan; Hit ſæſton þa ýlcan ðe

Whosoeuer thirsteth let him come to me, & drinke. And from his bowelcs floweth lyuely water. This he sayd of the holy ghost, whom he receaueth which beleaueth on hym. The apostle Paule sayth that the Israelites did eat the same ghostly meate, and drinke the same ghostly drinke: bycause ỳ heauenly meate ỳ fedde thē xl. yeares, and that water wiche from the stone did flowe, had signification of Christes bodye, and his bloude, that nowe be offered daylye in Gods churche. It was the same

ðe ge nu cyssiaþ. na licham-
lice ac gastlice ; se sæðon
eop hyene æs þ Crist hal-
gode hlaf ; 7 sæs on his þrop-
unge to his ðe. and cwæþ . ðis
is min lichama. and min blód ;
Ne þhopede he ða gyt . ac
sea ðeah he awende ðurh un-
gesewenlice mihte ðone hlaf
to his agenum lichaman. and
þ sæs to his blode. swa swa he
æs dyde . on ðam sæstene
æs ðan ðe he to men geboren
wurde . ða ða he awende
ðone heofonlican mete to
his flæsce . and þ flowende
wæter of ðam wlane to his
agenum blode ; Fela manna

æton

Which we now offer: not bodely, but ghostly. We sayd vnto you ere while, ỳ Christ halowed bread and wyne to housell before his suffering, and sayd: this is my body, & my bloud. Yet he had not thē suffred. but so notwithstanding he *turned through inuisible might ỳ bread to hys owne body, & ỳ wyne to his bloode, as he before did in ỳ wildernes before ỳ he was borne to mē, whē he *turned that heauenly meate to his flesshe, and the flowing water from that stone to hys owne bloude. Verye many

*Now we eate that bodye which was eaten before he was boren by the faythfull.

*See a transubstantiatiō.

æton of ðam heofonlican
mete on ðam pertene. and
ðpuncon ðone gaſtlican
ðpenc. and punðon ꝑa ðeah
deade. ꝑa ꝑa Cpiſt ræde;
Ne mænde Cpiſt ðone deaþ
ðe nan mann forbugan ne
mæg. ac he mænde ðone ecan
deaþ ðe rume of ðam folce
for heora geleaflearte ge-
earnedon; Moyſes and
Aaron. ⁊ manega oðre of
ðam folce ðe Gode gelico-
don. æton ðone heofonlican
hlaf. ac hi næfon deade ðam
ecum deaþ. ðeah ðe hi geinæ-
nū deaðe forþ fendon; Hi ge-
ſapon þ ſe heofonlica mete

pæſ

ate of that * heauenlye meate in the wildernes, and dranke that ghostlye drinke and were neuertheles dead, as Christ sayd. And christ ment not that death whiche none can escape: but that euerlastynge death, whiche some of that folke deserued for their vnbeliefe. Moyses and Aaron, and many other of that people whiche pleased God eate that heauenly bread, and they dyed not that euerlasting death, though they dyed the common death. They sawe that the heauenlye meate

* Manna.

ꝥæꝛ ȝeſcepenlic . ⁊ bnoꝛniendlic. ac hi undeꝛſtodon ȝaꝛtlice be ðam ȝeſcepenlicum ðinȝe. and hit ȝaꝛtlice ðiȝdon ; Se hælend cꝛæð . ꝛe ðe et min ꝓiꝛꝛe . ⁊ ðꝛincð min blod. he hæꝥð ece liꝥ ; Ne het he na etan ðone lichaman. ðe he mid beꝥanȝen ꝛæꝛ . ne ð blod ðꝛincan. ðe he ꝓoꝛ uꝛ aȝeaꝛ . ac he mænde mid ꝥam ꝓonde ð haliȝe huꝛel . ðe ȝaꝛtlic iꝛ hiꝛ lichama and hiꝛ blod. and ꝛe he ꝥæꝛ onbýꝛniȝð mid ȝeleaꝥfulne heoꝛtan. he hæꝥð ð ece liꝥ ; On ðæne ealdan æ ȝeleaꝥfulle men oꝥꝥnodon Gode mꝛtlice lac.

ðe

was visible, and corruptible, & they ghostly vnderstode by ý visible thing, and ghostly receyued it. The Sauiour sayeth: He ý eateth my flesshe, & drinketh my bloud, hath euerlasting lyfe. And he bad thē not eate ý body which he was going about w̄, nor ý bloud to drink which he shed for vs: * but he mēt w̄ those worde ý holy housell, which ghostly is his body, & his bloud. & he ý tasteth it with beleauing hart, hath that eternall lyfe. In the old law faithful mē offred to god diuers sacrifises,

*What body doe the faythfull now eate.

ðe hæfdon to peaſde ȝetac-
nunȝe Criſtes lichama . ðe
ſylfe for unum ſynnū ſyþ-
þan ȝeoffnode hiſ heofon-
lican fæder to onfæȝed-
nyſſe ; ſoðlice ðis huſel
þe nu biþ ȝehalȝod æt Godes
peofode. iſ ȝemynd Criſtes
lichaman ðe he for uſ ȝeof-
fnode . and his bloder ðe he
for uſ aȝeat. ſwa ſwa he ſylf
het . doþ ðis on minum ȝe-
mynde ; Æne þnopode Criſt
ðurh hine ſylfne . ac swa
deah dæȝhwomlice biþ his
ðnopunȝ ȝecðnipod ðurh
ȝeſynu ðæs halȝan huſles
æt ðære halȝan mæſſan ;

For

that had* foresignificatiō of Christes body, which for our sinnes he himselfe to his heauenly father hath since *offred to sacrifice. Certaynly this housell whiche we doe nowe halow at gods alter is a* remembraūce of Christes body which he offred for vs, and of his bloude whiche he shedd for vs: So he himselfe comaunded, do thys in my remembraunce. Once suffred Christe by hym selfe, but yet neuertheleſſe hys suffrynge is daylye renued at the masse through mysterye of the holye housell.

* A signification before Christ

* A sacrifice in Christes tyme.

* A remembraunce after Christ.

Forðí ſhemaþ ſeo haliȝe mæſſe micclum ȝe ðam libbendum . ȝe ðam ſoſþ ſanenum . ſſa ſſa hit ſoſ oft ȝeſſutelod iſ ; Vſ iſ eac torineaȝenne . þiſ haliȝe huſel iſ æȝþer ȝe cniſtes lichama. ȝe ealles ȝeleaffulles ſoles. æfter ȝaſtlicre ȝeniȳnu ; Ðra ſſa ſe ſſa Aguſtinus be ðam cweþ ; Gif ȝe pilleþ undeſtandan be cniſtes lichaman . ȝehȳreþ ðone apoſtol Paulum þus cweþende; Ge ſoðlice ſindon Cniſtes lichama. ȝ leoma; Nu iſ eoſes ȝeniynu ȝeled on Godes mȳran.and ȝe undeſtoþ eoſes ȝeniȳnu

Therfore that holye masse is profitable both to the lyuing, and to the dead: as it hath bene often declared. VVe oughte also to consyder diligently how that this holy housell is both Christes body, and the body of all *faythfull men, after ghostly mysterye. As the wyse Augustine sayeth of it, Yf ye will vnderstand of Christes body heare ye apostle Paule thus speaking. Ye truly be Christes body and his members. Nowe is your mysterye sett on Godes table, and ye receyue your

*The housell is also the body of al faithfull men.

ȝeþýnu tobam ðe ȝe þýlfe
rind ; Beoþþ þ ȝe ȝereoþ on
þam peoſode . aud undeþſtoþ
þ þ ȝe þýlfe rind ; Eſt cpæþ
re apoſtol Paulus be ðirum.
þe maneȝa þýndon an hlaf. ⁊
an lichama ; Vndeþſtandaþ
nu.and blifſiaþ.ſcala rind an
hlaf.⁊ an lichoma on Chriſte;
Ne ir ure heafod . ⁊ pe rind
hir lima ; Ne biþ re hlaf of
anum coſne.ac of maneȝū ;
Ne þ þin of anre beþian . ac
of maneȝum ; ðpa pe rceo-
lon eac habban annýſſe on
unum ðihtne . ſpa ſpa hit
apſiten ir be þā ȝeleafefullan
peoſode . þ hi pæſon on ſpa

micelre

mysterye, whiche mistery ye your selues be. Be ý whiche ye se on the alter, & receiue that whiche ye your selues be. Agayn the apostle Paule sayth by it: *We manye be one bread, and one bodye.* Vnderstnad nowe and reioyce many be one bread, and one body in Christ. He is our head, and we be his limmes. And ý bread is not of one corne, but of many. Nor the wyne of one grape, but of manye. So also we all should haue one vnitie in our Lord, as it is writtẽ of the faithfull armye, how ý they were in so

 great

micelſe annỳſſe. ſſilce him eallum þæſe an ſapul.and an heoſte; Criſt ȝehalȝode on hiſ beode ða ȝeſnỳnu uſe ſibbe.ȝ uſe anniſſe.ſe þe undeſnſehþ ðæſe annỳſſe ȝeſnỳnu. and ne hilt ðene bend ðæſe ſoþan ſibbe.ne undeſnſehþ he na ȝeſnỳnu ſoſ him ſỳlfum.ac ȝecỳdnỳſſe toȝeaneſ him ſỳlfum; Micel ȝod biþ criſtenum mannum. þ hi ȝelome to hurle ȝan. ȝif hi unſcæþþiȝnỳſſe on heoſa heoſtan benaþ to ðam ſeoſode. ȝif hi ne beoþ mid leahtſum oſſette; þam ỳſelan men ne becỳmþ

great an vnitie, as though all of them were one soule, and one harte. Christ halowed on hys table the mysterye of our peace, and of our vnytye: he whyche receyueth that mysterye of vnytye, and kepeth not the bonde of true peace, he receyueth no mysterye for hym selfe, but a witnesse agaynst hymselfe. It is very good for Christen men, that they goe often to housell, yf they brynge wyth them to the alter vngyltynes and innocencye of harte. To an euill man

ne becýmþ to nanum ȝode. ac to ſoꝛþýꝛnde. ȝif he ðæꝛ halȝan huꝛleꝛ unꝛuꝛþe onbýꝛiȝþ ; Haliȝe bec beodaþ þ man ȝemænȝe ꝓætteꝛ to ðam ꝓine ðe to huꝛle ꝛceal. ſoꝛþan þe þ ꝓætteꝛ hæfþ þæꝛ ſolceꝛ ȝetacnunȝe. ꝛꝛa ꝛꝛa þ ꝓin Cꝛiſtteꝛ bloðeꝛ ; ⁊ ſoꝛðí ne ꝛceal naþoꝛ buton oþꝛum beon ȝeoffꝛoðe . æt ðæꝛe halȝan mæſſan . þ Cꝛiſt beo mið uſ. and þe mið Cꝛiſte . þ heafoð mið ðam leomum. ⁊ þa leomu mið þam heafoðe ; þe ſoldon ȝefýꝛn tꝛahtnian beþā lambe þe ꝛe ealde Iſꝛahel æt heoꝛa eaꝛtteꝛ

it turneth to no good, but to destructiō, if he receiue vnworthely ẏ holy housell. Holy* bookes commaūd ẏ water be mengled to ẏ wine which shalbe for housell: bycause ẏ water signifieth the people, and the* wine Christs bloud. And therfore shall neither ẏ one without the other be offred at ẏ holy masse: ẏ Christ may be ẇ vs, and we wyth Christ: the head ẇ the lymmes, and the lymmes wyth the head. VVe would before haue intreated of the lambe whyche the olde Israelites offered at theyr Ea-

* No scripture inforceth the mixture of water with the wyne.

* The wine signifieth christes bloude.

ðeſ týde ȝeoffnodon. ac
þe ſoldon æriȝt eop ȝeſæc-
can ymbe ðaſ ȝeſýnu. and
ſýþþan hu hit man ðicȝan
ſceal; þ ȝetacniendlice lamb
þæſ ȝeoffnod æt heona eaſ-
teſ tide. ⁊ ſe apoſtol Pau-
luſ cwæþ on ðiſum ðæȝþeſ-
licum piſtole. þ Criſt iſ ure
eaſteſ tide. ſe ðe ſoſ uſ
þæſ ȝeoffnod. ⁊ on ðiſum
ðæȝe of deaþe ariſ; Iſrahel
ðiȝde ðæſ lambeſ flæſc. ſwa
ſwa God bebead. mid ðeoſ-
fum hlafum. ⁊ feldlicum lac-
tucum. ⁊ ſe ſceolon ðicȝan
þ haliȝe hiwel Criſteſ licha-
wan. ⁊ hiſ blod buton beoſ-
man

ster tyme, but ẏ we desired first to declare vnto you of this misterye, and after how we should receyue it. That signifying lambe was offred at the Easter. And the apostle Paule sayeth in the epistle of this present day, that Christ is our Easter, who was offred for vs, and on thys day rose from deathe. The Israelites did eate the lambes fleshe as God commaunded wyth vnleuened bread, and wilde lettisse: *so we should receyue ẏ holy housell of Christes bodye and bloud without the lea-

*How we shoulde come to the holy cõmunion.

man ẏrelnẏrre and manrulnẏrre ; Sra rra re beorima apent ba gerceaſta oſ heora gecẏnde . rra apendaþ eac leahtras ðær manner gecẏnde ſrã unrcæþþignẏrre to geremmednẏrre ; Se apoſtol tæhte þ we rceoldon gerirtfullian na on ẏrelnẏrre beorinan . ac on ðeorſnẏrtum rirenẏrre . ⁊ roſrerenẏrre ; Lactuca hatte ſeo ẏrt ðe hi etan rceoldon mid ðam beorſum hlafum . heo ir biter on digene ; ⁊ we rceolon mid biterrnẏrre roþre behreoprunge ure mod geclænrian.

⁊ſ

uen of ſynne, and iniquitie. As leauen turneth the creatures from theyr nature: ſo doth ſynne alſo chaunge the nature of man from innocencye to foule ſpottes of gyltineſſe. The apoſtle hath taught how we ſhould feaſt not in the leauen of iuelneſſe, but in ỹ ſwete dough of puritie and truthe. The herbe whiche they ſhoulde eate wyth the vnleauened bread is called lettiſſe, and is better in taſte. So we ſhoulde wyth bytterneſſe of vnfayned weepynge purifye our mynde,

ȝif ꝥe pillaþ Criſtes lichaman ðicgan ; Nær ꝥ Iſraela folc ȝepunod . to hneapuni flæſce . ðeah ðe God him bebude. ꝥ hi hit hneap ne æton . ne on pæteſne ȝeſoden , ac ȝebnæd to fine ; ðe pile ðicgan Godes lichaman hneapne . ſe ðe buton ȝeſceade penþ ꝥ he pæſne anfeald man ur ȝelice. ⁊ næne God; ⁊ ſe ðe æfter menniſcum pisdome pýle ſmeagan ýmbe ða ȝenýnn Criſtes flæſclicnýſſe . he deþ ſpýlce he ſeoþe ðær lambes flæſc on pæteſne . foſtdan ðe pæten ȝetacnaþ on ðiſſeſne ſtope

menniſc

if we wil eat Christes body. Those Israelites were not wont to eate rawe flesh although god forbad them to eate it rawe, and sodden in water, but rosted wyth fyer. He shall receyue the bodye of God rawe that shal thynke wythout reason that Christ was onelye man lyke vnto vs and was not God. And he that will after mans wisedome search of ỹ misterie of Christes incarnation, doth lyke vnto hym ỹ doth seeth lambes flesh in water: bycause that water in this same place signifieth manes

mennyſc ingehid; Ac ge ſceo-
lon ſitan ðeallc ða gerynu
Criſtes mennyſcnyſſe pæ-
ron gefadode ðurh mihte
ðæs halgan gastes. ðonne
ðicge ge his lichaman ge-
bræðne to fyre. forðan ðe
se halga gast com on fyres
hiwe to ðam apoſtolum on
mistlicum gesceapdum; Is-
rahel ſceolde etan þæs lambes
heafod. ⁊ ða fet. and ðone inne-
weardne. ⁊ ðæs nan ðing be-
lifan ne moste oðer niht;
Gif ðæs hwæt belife. forð-
bærnan ðone on fyre. ⁊ ne to-
bræcan ða baan; Æfter
gastlicum ryhte se etað ðæs
lambes

vnderstãding: but we should vnderstãd that al the misterie of Christs humanity was ordered by ỹ power of ỹ holy ghost. And thẽ eate we his body rosted wyth fyre: because the holy ghost came in fyrye lykenes to the apostles in diuerse tonges. The Israelites should eate the lambs head, & ỹ fete, and ỹ purtenaunce: and nothing therof muste be left ouer night. Yf any thing therof were lefte, they did burne ỹ in the fire: and they brake not ỹ bones. After ghostly vnderstanding we doe then eate the

lamber heaꝛod. ðonne ꝑe un-
deꝛꝛtoþ Cꝛiꝛtes ꝛodcund-
nyꝛꝛe on unum ꝛeleaꝛan;
Eꝛt ðonne ꝑe hiꝛ menniꝛc-
nyꝛꝛe mid luꝛe undeꝛꝛtoþ.
þonne ete ꝑe þæꝛ lamber ꝛeꝛ.
ꝛoꝛþan ðe Cꝛiꝛt iꝛ anꝛin ⁊
ende . God æꝛ ealle ꝑoꝛulda.
and man on ðiꝛꝛe ꝑoꝛulde
ꝛeeꝛdaunge ; Hyꝛt iꝛ ðæꝛ
lamber inneꝛeynde buton
Cꝛiꝛtes ðiꝛelan. bebeðu ða
ꝑe etaþ ðonne ꝑe luꝛeꝛ ꝑoꝛd
mid ꝛꝛæðiꝛnyꝛꝛe undeꝛꝛ-
toþ ; Nan ðing ne mæꝛte
ðæꝛ lamber beliꝛan oþ meht-
ꝛen . ꝛoꝛþan ðe Godeꝛ cꝛyð-
ðaþ ꝛind to ꝛinca ꝛenne mid
micelꝛe

lambes head, when we take hold of Christes diuinitye in our beleife. Agayn when we take holde of his humanyte wyth loue then eate we the lambes feete: bycause that christ is the beginnyng and ende, god before all world and man in the end of thys worlde. VVhat bee the lābes purtenaūce, but Christes secrete preceptes and these we eat, whē we receiue with gredines the worde of lyfe. There must nothing of the lābe be left vnto the morning, bicause ẏ all godes sayings are to be searched w

micelſne caſtſulnyſſe . ſpa þ ealle hiſ beboda mid andgite and peoſtce beon armeadc on nihte þiſer andpeardan liſes. æfter þe re endenexta dæg ðær gemænelican æriſtes æteopige; Giſ pe þonne ealle þa genynu Criſtes flæſclicnyſſe þurh rmeagan ne magon. ðonne rceole pe ða laſe betæcan ðæſ halgan gaſtes mihte mid roþſte eadmodnyſſe. and na to dyſtrelice ymbe ða deopan digelnyſſe oſer uſer andgyttes mæþe rmeagan; Ni æton þ lamb mid begyſtdum lendenum; On lendenū ir reo galnyſſe ðæſ

great carefulnesse: so that all his preceptes maye be knowen in vnderstãding & deede in the nyght of thys present lyfe, before that the last day of the vniuersall resurrection do appeare. If we can not search out throughly all the mistery of Christes incarnation, then ought we to betake the rest vnto the might of ỹ holy ghost wt true humilitie: & not to searche rashly of that depe secretnes aboue ỹ measure of our vnderstãding. They did eat ỹ lãbes flesh wt their loynes gyrt. In the loines is the lust

ðæſ lichoman. and ſe þe ſýle
þ hiſel ðicgan he ſceal ge-
ſtrýðan ða galnýſſe. ⁊ mid
clænnýſſe ða halgan þigene
onſon ; Hi ſæſon ęac ge-
ſceode ; Hwæt ſind gerecý
burton deadſa nýtena hýda ;
ſe beoþ roþlice geſceode. gif
ſe efenlæcaþ mid unum fæ-
ſelde and peonce ſonþſpaſenna
ſa manna lif. ðæſa ðe Gode
gehýgon ðurh gehealdſumnýſſe hiſ beboda ; Hi hæf-
don him ſtæf on handa æt
ſæſe þigene; ðe ſtæf getac-
naþ gýmene. ⁊ hýſtnýſſe;
þa ðe bet cunnon ⁊ magon.
ſceolon gýman oþſa manna.

⁊ mid

of the body. And he whyche wyll receyue ỹ houſell, ſhall reſtrayue that concupiſcẽce: and tak with chaſtitie that holy receypt. They were alſo ſhod. VVhat be ſhoes but of the hydes of dead beaſtes. VVe be truely ſhod if we folow in our ſteppes & dedes the lyfe of thoſe pilgrimes, which pleaſe god w̃ keping of his commaũdemẽts. They had ſtaues in their handes when they ate. This ſtaſe ſignifieth a carefulnes and a diligẽt ouerſeing. And al they, ỹ beſt know and cã, ſhould take care of other men,

ȝ mid heora ſultume undeꝛ-
ſtandan ; þam ȝemettum
ſæꝛ beboden þ hi ſceoldon
caſlice etan . foꝛðam ðe
God onſcunaþ ða ſleacnyſſe
on hiꝛ ðeȝnum . and ða he
luſaþ ðe mid moðeꝛ caſneſſe
ðæꝛ ecanliſeꝛ miſþe ſecaþe ;
Hit iſ appiten. Ne elca ðu
to ȝecyſſnanne to Gode.
ðyſlæꝛ þe ſe tima loꝛie þuſh
ða ſleacan elcunȝe ; þa ȝe-
mettan ne moꝛton ðæꝛ
lambeꝛ ban ſcænan . ne ða
cempan ðe Cniſt ahenȝon
ne moꝛton tobſnæcan hiꝛ
halȝan ſceancan . ſſa ſſa hi
ðyðon. þæſa tweȝſa ſceaþena

ðe

aud ſtaye them vppe wyth their helpe. It was inioyned to the eaters ẏ they ſhould eate the lambe in haſte. For god abhorreth ſlouthfulnes in his ſeruauntes. And thoſe he loueth that ſeeke the ioye of euerlaſting life with quicknes, & haſt of minde. It is writtrē: Prolong not to turne vnto god, leſt the time paſſe awaye through thy ſlowe tarryiug. The eaters mought not break the lābes bones. Nomore mought the ſouldyers, ẏ did hang Chriſt breake his holy legges, as they did of the two theefes

ðe him on þa healfa hango-
don . ac ðniht ænig of deaðe
gefund buton æfcene fon-
notodnyffe ; And hi fceo-
lon gefeon æt ðam micclan
dome hwæne hi gefundodon
wælhfeoflice on node ; þeof
tid if gehaten on ebfeifcum
gefeonde Parca . þ if on le-
den Tranfitus . 7 on engliſ
Fæfeld . fonþan ðe on ði-
fum dæge fende Godes folc
fram egipta lande ofer ða
feadan fæ. fram ðeofte tu
ðam behatenan eande ; Vfe
ðniht fende eac on fifne ti-
man . fwa fwa fe Godfpellefe
Iohnf cweð . fram ðifum
middan

that hanged on either syde of him. And ỹ Lord rose frō death sound without al corruption: and at ỹ last iudgemēt they shal see him, whom they did most cruelly hange on ỹ crosse. This time is called in ỹ Ebrue tonge Pasca, and in latine Transitus, & in English a Passouer: bicause ỹ on this daye the people of Israell passed from the land of Ægipt ouer the read sea: from bondage to the lande of promyse. So also dyd our Lord at thys tyme departe as sayeth Iohn the Euangelyste from thys

mıddan eaꝛde to hıꝛ heoꝛonlican ꝓæden; pe ꝛceolon ꝓýlian uꝛũ heaꝛde. ⁊ ꝓaꝛan ꝓm̃ deoꝛle to cꝛıꝛte. ꝓm̃ þıꝛꝛepe unꝛcæþþıgan poꝛulde. to hıꝛ ꝛtaþelꝓæꝛtan ꝛuce. ac pe ꝛceolon æꝛneꝛt on uꝛũ andpeaꝛdan lıꝓe ꝓaꝛan ꝓm̃ leahtꝛum to halgum mægnum. ꝓmam unþeapum togoduni þeapum. gıꝓ pe pıllaþ æꝓten ðıꝛum læꝛan lıꝓe ꝓaꝛan toþ̃ ecan. ⁊ æꝓten uꝛũ æꝛıꝛte to hælende Cꝛıꝛte; Þe uꝛ gelæde to hıꝛ lıꝓıgendan ꝓæden. ðe hıne ꝛealde ꝓoꝛ uꝛũ ꝛýnnum to deaþe; ðı hım puldoꝛ and loꝓ. ðæꝛe þeldæda. on ealna poꝛulda þoꝛuld. AMEN.

world to his heauẽly father. Euen so we ought to folowe our head, and to go from the deuill to christ: from this vnstable world to his stable kingdõe. Howbeit we should first in this presẽt life departfrõ vice to holy vertue: frõ euil mãners to good mãners, if we will after this roruptible life go to that eternal life, & after our resurrection to Christ. He bring vs to his euerliuing father, who gaue him to death for our sinnes. To him be honour, & praise of wel doing, world wythout ende. Amen.

¶ This ſermon is found in diuerſe bookes of ſermon written in the olde Engliſhe or Saxon tounge : where-of two bookes bee nowe in the handes of the moſt reue-rend father the Arch-biſhop of Caunter-burye.

Here followeth the wordes of Elfrike Abbot of S. Albons, and also of Malmesberye, taken out of his epistle written to Wulfsine byshop of Scyrburne. It is founde in a booke of the olde Saxon tounge, wherin be xliij. chapters, of Canons and ecclesiasticall constitutions, and also Liber pœnitentialis, that is, a poenitentiall booke or shryfte booke, deuided into iiij. other bokes, the epistle is set for the 30. chapter of the fourth boke, intituled be ꝑꝛeoſt ꝛinoþe, that is, a Synode concerning prieſtes: and this epistle is also in a canon boke of the churche of Exeter.

Sume preosstas healdaþ þæt hurel de biþ on eastron dæg gehalgod ofer eall to creoctum mannum. ac hi mirdoþ rryþe deope. þ dæt halige hurel creole fyneglan. ⁊ nellaþ undeprtandan hu mycele dædbote reo pœnitentialir tæcþ be dam. gif dæt hurel biþ fynig. oþþe hæpen. oþþe gif hit forloren biþ. oþþe gif mur. oþþe nytenu duph gymeleaste hit etaþ; Man creal healden þæt haligе hurel mid micelre gymene ⁊ ne forhealdan hit. ac halgian oder ednipe to creoctum

SOme priſtes keepe the houſell that is cõſecrate on Eaſter day all the yere for ſyke men. But they do greatelye amyſſe, bycauſe it waxeth horye and rotten. And theſe wyll not vnderſtand how greuous penaunce the pœnitentiall booke teacheth by thys, if the houſell become horye and rotten: or yf it be loſt: or be eaten of beaſtes by neglygence. Mẽ ſhal reſerue more carefullye that holy houſell, and not reſerue it to longe, but conſecrate other of newe for

ꝛceocum mannum . a. embe
vii. niht. oððe embe xiiii.
niht ꝥ hit huju ꝓýniʒ ne
ꝛý. ꝓoꝛðon ꝥe eal ꝛꝑa haliʒ
biðꝥ hupel ꝥe nu to dæʒ ꝓæꝛ
ʒehalʒod. ꝛꝑa ꝥ ꝥe on eaꝛteꝛ
dæʒ ꝓæꝛ ʒehalʒod; Ðæt hu-
pel iꝛ Cꝛiꝛteꝛ lichama na li-
chamlice ac ʒaꝛtlice; Na ꝛe
lichama ðe he on ðꝛopode.
ac ꝛe lichama ðe he embe
ꝛꝛýꝛee . ða ða he bletꝛode
hlaf and ꝓin to huple anꝛe
nihte æꝛ hiꝛ ðꝛopunʒe. and
eꝛꝛ be ðí ʒebletꝛode hlafe.
ðiꝛ iꝛ min lichama . and eꝛt
be ðam halʒan ꝓine . ðiꝛ iꝛ
min blode ꝥe biþ ꝓoꝛ maneʒū
aʒoten

ſyckemen alwayes wythin a weke or a fortnight that it bo not ſomuch as horye. For ſo holy is the houſell which to day is hallowed as that whyche on Eaſter daye was hallowed. That holy houſell is Chriſtes bodye not bodylye, but ghoſtlye. Not the body which he ſuffred in, but the bodye of which he ſpeake, when he bleſſed bread and wyne to houſel a night before his ſuffring, & ſayd by the bleſſed breade thys is my bodye, & agayne by the holye wyne thys is my bloude, whiche is

agoten on ſynna ſoncyſ-
ſenneſſe ; Vndeſtandaþ
nu þ ſe ðihten ðe mihte
apendon ðone hlaf æt hiſ
ðnopunge to hiſ lichaman.
and þ pin to hiſ blode gaſt-
lice. ðæt ſe ylca dæghpam-
lice bletraþ ðurh ſacenda
handa hlaf ⁊ pin to hiſ gaſt-
lican lichaman . and to hiſ
gaſtlican blode.

Here thou ſeeſt good reader how Elfrike vpon fynding fault wyth an abuſe of his tyme which was that prieſtes on Eaſter day filled their houſell boxe, and ſo kept the bread a whole yere for ſickmen, toke an occaſion to ſpeake agaynſt

Sume

ſhedd for manye in forgeue-
nes of ſinnes. Vnderſtand
nowe that the lord, who
could turne ẏ bread before
his ſuffring to his body, and
ẏ wyne to his bloude ghoſt-
lye: that the ſelfe ſame lorde
bleſſeth dayly throughe the
prieſtes handes bread and
wine to his ghoſtly body, and
to his ghoſtly bloud.

the bodely preſence of Chriſt in the ſacramẽt. So alſo in an other epiſtle ſent to Wuifſtane Archbyſhop of Yorke, he reprehending agayn thys ouerlong reſeruing of the houſell addeth alſo wordes more at large againſt the ſame bodely preſence. His wordes be theſe.

Sume preostas gesyllað heora husel box on cas-tron. and healdað open twelf monað to untruman mannum. swylce ðæt husel sy halig þonne open. Ac hi doð unwislice. forþam ðe hit wannað. oþþe mid calle forrotað on swa langum swyrte. and he bið ðonne scyldig swa swa ur segð seo boc; ðe ðe husel forhylt. oþþe hit forlyst. oþþe myrr eton. oþþe oþre nytenu. sceapa ða pœnitentialem. hwæt he sægð be þirum; Eall swa halig is ðæt husel ðe bið gehalgod to dæg. swa ðæt

ðe

Some prieſts fil their boxe for houſel on Eaſter day, & ſo reſerue it a whole yere for ſicke mẽ, as though that houſel were more holy thẽ any other. But they do vnaduiſedlye, bicauſe it waxeth hory: or al together rottẽ by keping it ſo long ſpace. And thus is he become giltie as ỹ boke wytneſſeth to vs. Yf anye do keepe the houſell to long, or loſe it, or myſe, or other beaſts do eate it, ſee what ỹ pœnitential boke ſayeth by this. So holy is altogether that houſell, which is hallowed to daye, as that

ðe bi þ ȝehalȝod on ðam hal-
ȝan eaſtեր dæȝe ; Healdaþ
ſoſþiȝ ic biddе ðone halȝan
Criſtեſ lichaman niid ma-
nan piſdome to ſeocū man-
num ſþam ſunnan dæȝe to
ſunnan dæȝe on ſpiþe clæ-
num boxe . oþþe be þam mæſ-
tan ſeopeſtẏne niht . and
ðicȝaþ hit ðonne . ȝ lecȝaþ
ðæſ open ; þe habbaþ bẏ-
ſene be þam on Moẏſeſ bo-
cum. ſþa ſþa God ſẏlf bebead
on Moẏſeſ æ . ðæt ſe ſa-
ceſd ſceolde on ælcū ſæteſ-
neſ dæȝe ſettan tþelf hla-
faſ on þam tabeſnaculo ealle
niþe bacene . ða pæſon ȝeha-
tene

which is hallowed on Easter day. VVherfore I beseech you to kepe that holy bodye of Christ with more aduisement for sick men from sonday to sondaye in a verye cleane boxe: or at the most not to kepe it aboue a fortnight, and then eate it laying other in theplace. VVe haue an example hereof in Moyses bookes, as god him selfe hath commaunded in Moyses lawe. How the priestes should set on euery saturnday twelfe loues al newe baked vpon the tabernacle: the whyche were cal-

tene paner ꝓpoꝓitionꝛ.
and hiꝛ ꝛceoldon ðæꝛ ꝛtan-
dan on ðam Godeꝛ ꝛetælde
oþ oþenne ꝛæteꝛneꝛ dæꝛ.
ꝛ etan hi ðonne ða ꝛaceꝛdaꝛ
ꝛýlfe. ꝛ ꝛettan ðæꝛ oþþe;
Sume ꝓheoꝛtaꝛ nellaþ ðic-
ꝛan þæt buꝛel þe hi halꝛiaþ;
Nu ꝓille þe eoꝛ ꝛecꝛan. hu ꝛeo
boc ꝛegþ be ðam; Ꝓheꝛbý-
teꝛ miꝛꝛam celebꝛanꝛ. et
non audenꝛ ꝛumeꝛe ꝛacꝛifi-
cium accuꝛante conꝛcientia
ꝛua anaðhema eꝛt; Se mæꝛꝛe
ꝓheoꝛt ðe mæꝛꝛeþ. and ne
ðeaꝛ ðæt buꝛel ðicꝛan. þat
hine ꝛcýldiꝛne. ꝛe iꝛ amanꝛ
umod; Læꝛꝛe pleoh iꝛ to
ðicꝛenne

led panes prepoſitionis: and thoſe ſhould ſtād their on gods tabernacle, til ỹ next ſa turnday, & thē did ỹ priſtes thē ſelues eate them, & ſet other in ỹ place. Sōe prieſtes wil not eate ỹ houſell, which they do hallow. But we will now declare vnto you how ỹ boke ſpeaketh by thē. Preſbyter miſſā celebrans, et non audens ſumere ſacrificium, accuſante cōſiētia ſua, anathema eſt. The priſte that doth ſaye maſſe and dare not eate the houſell, hys conſcience accuſynge hym, is accurſed. It is leſſe daunger to

ðicgenne ðæt hufel. ðonne
to hálgienne ; ðe ðe tupa
halgaþ ane oferletan to hufle.
fe biþ þam geðpolan gelice. þe
an cild fullaþ tupa ; Cnift
fýlf gehalgode hufel æfter hif
ðnopunge. he bletfode þone
hlaf. j tobræc ðuf cpeþende
to hif halgum apoftolum.
etaþ ðifne hlaf. hit if min li-
chamá . and he eft bletfode
ænne calic mid fine . and cæþ
heom ðuf to . ðrincaþ calle
of ðifum . hit if inin agen
blod ðære niwan gecýfh-
nýffe. ðe biþ fof manegum
agoten on fýnna fofgýfe-
nýffe; ðe ðnihten þe halgode
hufe

receyue ỹ houſell, thē to hal-
lowe it. He ỹ doth twyſe
hallowe one hoſt to hou-
ſell, is lyke vnto thoſe here-
tikes, who do chriſten twyſe
one childe. Chriſt himſelfe
bleſſed houſel before his ſuf
fring: he bleſſed ỹ bread and
brake thus ſpeaking to his a
poſtels. Eate this bread it is
my body. And agayne he bleſ
ſed one chalice w̄ wyne and
thus alſo ſpeaketh vnto thē.
Drinke ye all of this it is
myne owne bloud of ỹ newe
teſtament which is ſhed for
many in forgeuenes of ſyn-
nes. The lord which halowed

hurel æn hiꝛ ðnopunge. and
cpæþ þꝛe hlaf pæne hiꝛ agen
lichama. ⁊ ðæt pin pæne pi-
todlice hiꝛ blod. ꝛe halgaþ
ðæghpamlice ðuꝛh hiꝛ ꝛa-
cenda handa hlaf to hiꝛ li-
chaman. ⁊ pin to hiꝛ blod on
gaꝛtlicene genýne. ꝛpa ꝛpa
pe næðaþ on bocum. Nebiþ ꝛe
liflica hlaf lichamlice ꝛpa þeah
ꝛe ýlca lichama. ðe Cniꝛt on
ðnopode; Ne þæt haligе pin
niꝛ þæꝛ hælendeꝛ blod þe fop
uꝛ agoten pæꝛ on lichamli-
can ðinge. ac on gaꝛtlicum
andgýte; Ægþen biþ foþlice
ꝛe hlaf hiꝛ lichama. ⁊ þ pin cac
hiꝛ blod ꝛpa ꝛpa ꝛe heofonlica
hlaf

houſel before his ſuffering & ſayeth ẏ ẏ bread was his owne body & ẏ ẏ wyne was truly his bloud, he haloweth dayly by ẏ hãdes of ẏ priſt bread to his body, & wyne to his bloud in ghoſtly myſte ry, as we read in bokes. And yet ẏ liuely bread is not bo- dely ſo notwithſtãding: not ẏ ſelf ſame body ẏ Chriſt ſuf fered in. Nor ẏ holy wine is ẏ ſauiours bloud which was ſhed for vs in bodely thing: but in ghoſtly vnderſtan- ding. Both be truly ẏ bread hys body, and ẏ wyne alſo hys bloud, as was ẏ heauenly

hlaf pæf. ðe pe hataþ manna.
ðe feopertig geara afedde
Godef folce. ⁊ ðæt hlutre
pæten pæf pitodlice hif blod.
þe arn of ðam ftane on ðã
peftene ða; ðpa fpa Paulus
appat on fumon hif piftole.
Omnes patres noſtri eandem
eſcam ſpiritualem manduca-
uerunt: et omnes eundem po-
tes ſpiritualem biberunt. &c.
Ealle unc fæderas æton on
þã peftene þone ỏlcan gaſt-
lican mete. ⁊ þone gaſtlican
þpenc þruncon; Hi þruncon
of þã gaſtlicum ftane. ⁊ fe
ftan pæf Criſt; ðe apoſtol
fæde fpa fpa ge nu gehỏrdon
ðæt

bread, which we call Manna, that fed forty yeres gods people. And ỹ cleare water which did then runne from the ſtone in the wildernes, was truly his bloud, as Paul wrote one ſumme of his epiſtles. Omnes patres noſtri eandem eſcam ſpiritualem manducauerunt, et omnes eundem potum ſpiritualẽ biberunt,&c. *All our fathers ate in the wildernes the ſame ghoſtlye meate, and dranke the ſame ghoſtly drinke. They dranke of ỹ goſtly ſtone, and ỹ ſtone was chriſt. The apoſtle hath ſaid as you now haue heard,*

ðæt hi ealle æton ðone ýl-
can gastlican mete. ⁊ hi ealle
ðruncon ðone gastlican
ðrenc; Ne cpæþ he na licham-
lice. ac gastlice; Næs Cnist
ða gýt geborhen. ne his blod
næs agoten. þa þæt Israhela
folc geæt ðone mete. ⁊ of
ðam stane ðranc. ⁊ se stan
næs lichamlice Cnist þeah he
hyra cpæde; Hit pæron þa ýl-
can genýnu on þære ealdan
æ. ⁊ hi gastlice getacnodon
ðæt gastlice huæl unes hæ-
lendes lichaman. ðe we hal-
giaþ nu.

that they all did eate ẏ ſame ghoſtly meate, and they all did drinke the ſame ghoſtly drinke. And he ſayth not bodely but ghoſtly. And Chriſt was not yet borne, nor hys bloud ſhedde, when that the people of Iſraell ate ẏ meat, and drank of that ſtone. And the ſtone was not bodelye Chriſt though he ſo ſayd. It was the ſame miſtery in the olde law, and they did ghoſtlye ſignifie ẏ ghoſtly houſell of our ſauioures body which we conſecrate now.

This Epiſtle to VVulfſtane Elfrike wrote firſt in the Latyne tounge, as in a ſhorte Latyne Epiſtle ſet before this, and one other of hys Saxon Epiſtles he confeſſeth thus. Ælfricus abbas Wulfſtano venerabili archiepiſcopo ſalutem in Chriſto. Ecce paruimus veſtræ alnitatis iuſſionibus tranſferentes Anglice duas epiſtolas quas Latino eloquio deſcriptas ante annum vobis deſtinauimus, non tamen ſemper ordinem ſequentes, nec verbum ex verbo: ſed ſenſum ex ſenſu proferentes. *Beholde we haue obeyed the commaundement of thy excellencie in tranſlating into Engliſhe the two Epiſtles which we ſent vnto thee writtẽ in Latine more then a yeare agoe. Howbeit we keepe not here alwayes the ſame order: nor yet tranſlate worde for worde, but ſenſe for*

ſenſe.

ſenſe. Nowe becauſe verye fewe there be that doe vnderſtande the old Engliſhe or Saxon (ſo much is our ſpeech chaunged from the vſe of that time, wherin Elfrike liued) and for that alſo it maye be that ſome will doubt how ſkilfullye, and alſo faythfullye theſe wordes of Elfrike be tranſlated from the Saxon tounge: we haue thought good to ſet downe here laſt of all the very wordes alſo of his latyne epiſtle, which is recorded in bokes fayre wrytten of olde in the Cathedrall Churches of Worceſter and Exceſter

(***)

Vidam vero presbyteri implét alabaſtrum ſuum de ſacrificio, quod in Paſca Domini ſanctificant: & conſeruant per totum annum ad infirmos, quaſi ſanctior ſit cęteris ſacrificijs. Sed nimium inſipiéter faciũt. Quia nigreſcit, & putreſcit tãdiu conſeruatum. Et liber pœnitentialis pro tali negligétia pœnitentiam magnam docet: aut ſi a muribus commeſtum ſit: aut ab auibus raptum. Tã ſanctum eſt ſacrificium, quod hodie ſãctificatur q̃ illud quod in die Paſcæ conſecratum eſt. Et ideo debetis a dominica in dominicam, aut per duos, vel maximé tres heddomadas tenere ſacrificium in alabaſtro mundo ad infirmos: ne nigreſcat, aut putreſcat, ſi diutuis ſeruetur. Nam in lege Moiſi ponebant

bant ſacerdotes ſemper omni ſabbato panes propoſitionis calidos in tabernaculo coram Domino: & in ſequenti ſabbato ſumebant illos ſoli ſacerdotes, & edebant. & alios nouos pro eis ponebāt. Facite & vos ſacerdotes ſimiliter. Cuſtodite cauté ſacrificium Chriſti ad infirmos, & edite illud, ne diutius teneatur, q̃ oportet. Et reponite aliud nouiter ſanctificatū propter neceſsitatem infirmorū, ne ſine viatico exeant de hoc ſeculo. Chriſtus Ieſus in die ſuę ſanctę cænę accepit panem: benedixit, ac fregit: dedit diſcipulis ſuis dicens. Accipite, & cōmedite. Hoc eſt enim corpus meum. Similiter & calicem accipiens gratias egit, & dedit illis dicēs. Bibite ex hoc omnes. Hic eſt ſanguis meus noui teſtamenti, qui pro multis effundetur in remiſsionem

peccatorum. Intelligite modo ſacerdotes, quod ille dominus qui ante paſsionē ſuam potuit conuertere illum panē, & illud vinum ad ſuum corpus & ſanguinem: quod ipſe quotidie ſanctificat per manus ſacerdotum ſuorum panem ad ſuum corpus ſpiritualiter, & vinum ad ſuum ſanguinem (Non ſit tamen hoc ſacrificium corpus eius in quo paſſus eſt pro nobis: neq; ſanguis eius, qué pro nobis effudit: ſed ſpiritualiter corpus eius efficitur & ſanguis: ſicut manna quod de cælo pluit, & aqua quæ de petra fluxit. Sicut Paulus Apoſtolus ait) Nolo enim vos ignorare fratres, quoniam patres noſtri omnes ſub nube fuerunt: & omnes mare tranſierunt: & omnes in Moyſi baptizati ſunt in nube & in mari. Et omnes eandem eſcam ſpiritualem mā

The words incloſed betwene the ij. halfe circles, ſome had raſed out of Worceter booke, but they are reſtored agayne out of a booke of Exeter church.

duca-

ducauerunt : & oēs eundē potū ſpiritualem biberunt. Bibebāt autem de ſpirituali conſequenti eos petra. Petra autem erat Chriſtus. Vnde dicit Pſalmiſta . Panem cœli dedit eis. Panem angelorum manducacauit homo . Nos quoq; proculdubio māducamus panem angelorum: & bibimus de illa petra, quę Chriſtum ſignificabat: quotiens fideliter accedimus ad ſacrificium corporis & ſanguinis Chriſti.

(* * *)

AS the writynges of the fathers euen of the first age of the Churche bee not thought on all partes so perfect, that whatsoeuer thyng hath been of thē spoken ought to be receiued without all exceptiō (which honour truelye them selues both knewe and also haue confessed to be onely due to the most holy and tryed word of God:) So in this Sermon here published some thynges be spoken not consonant to sounde doctrine: but rather to such corruption of greate ignoraunce & superstition, as hath takē roote in the churh of lōg time, being ouermuch cumbred with monckery. As where it speaketh of the masse to be profitable to the quicke and dead: of the mixture of water with wyne: and wheras here is also made reporte of .ij. vayne miracles, which notwithstanding seeme to haue been inforced, for that they stand in their

place vnaptly, and without purpose, and the matter without them, both before & after, doth hange in it selfe together most orderly: With some other suspitious wordes soũding to superstitiõ. But all these things that be thus of some reprehensiõ be as it wer but by the way touched: the full and whole discourse of all the former part of the Sermõ, & almost of the whole Sermon is about the vnderstanding of the Sacrament all bread & wine howe it is the bodye and bloude of Christ our Sauiour, by which is reuealed & made knowen, what hath been the common taught doctrine of the church of England on this behalfe many hundreth yeares agoe, conformable vnto the enaduised writyngs of some nowe a dayes. Nowe that this forsayd Saxon Homely with the other testimonies before alleadged, doe fully agree to the olde ancient bookes (whereof some bee written in the olde Saxon, and some

in the

in the Lattyne) from whence they are taken: these here vnder written vpon diligent peruſing, & comparing the ſame haue found by conference, that they are truely put forth in Print without any adding, or withdrawing any thing for the more faithfull reporting of the ſame, and therefore for the better credite hereof haue ſubſcribed their names.

Matthewe Archbyſhop of Canterburye.

Thomas Archbyſhop of Yorke.

Edmund Biſhop of London.

Iames Byſhop of Durham.

Robert Byſhop of VVincheſter.

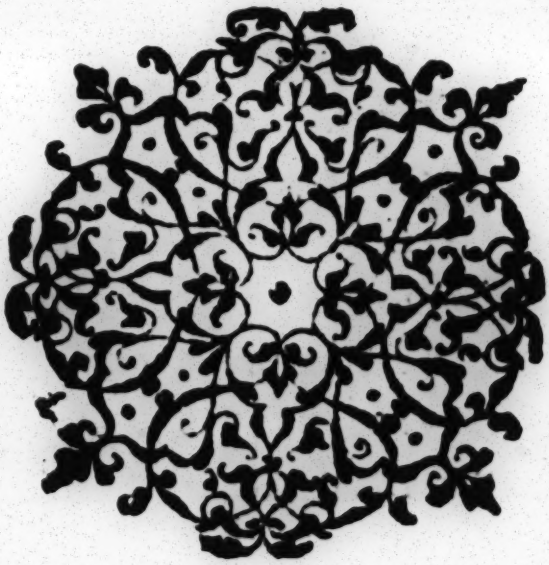
VVilliam Byſhop of Chicheſter.

Iohn Byſhop of Hereford.

Richard Byſhop of Elye.
Edwine Byſhop of VVorceter.
Nicholas Byſhop of Lincolne.
Richard Byſhop of S. Dauys.
Iohn Byſhop of Lichfield and Couentrye.
Iohn Byſhop of Norwiche.
Iohn Byſhop of Carlyll.
Nicholas Biſhop of Bãgor.

With diuers other perſonages of honour and credite ſubſcribing their names, the recorde whereof remaines in the handes of the moſte reuerend father Matthewe Archbiſhop of Canterburye.

THE Lordes prayer, the Creede and the x. Commaundements in the Saxon and Engliſhe touuge.



That it is no new thyng to teache the people of God the Lordes prayer, and the articles of their beliefe in the Englishe tounge, wherby they mought the better serue their God, and holde faste their profession of Christianitie: may well be proued by many godly decrees of byshops, and lawes of kinges made frō tyme to tyme in the reigne of the Saxons, before the Conqueſt. In a councell holden by Cuthbert Archbyshop of Canterburye, in the yeare of our Lorde. 747. and in the 33. yeare of Æthelbalde king of Mercia (who was present at this same Councell with his princes & dukes) it was decreed, vt ipsi presbyteri dominicam orationem et symbolum anglice discant et doceant: *That the prieſtes doe both learne themselues and also teach to others the Lordes prayer and the Creede in Englishe. In olde Cannon bookes*

William of Malmesb. *lib. de pontificibus.*

bokes of Churches, & in the epiſtles of Ælfricke we read it thus inioyned to prieſtes. Se mæſſe þreoſt ſceal ſecgan on ſunnan dagū and mæſſe dagum ðær godſpellet andgyt on engliſc ðam folce. and be ðam Paten noſten ⁊ be ðam Creda n eac. ſwa he oftoſt mæge þā mannū to onbyſnodnyſſe. þ hi cunnon geleafan. ⁊ heona criſtendome gehalden;

The prieſt ſhall ſay vnto the people on ſondayes, and holydayes the ſenſe of the Goſpell in Engliſhe: and ſo alſo touching the Lordes prayer and the Creede, ſo oft as he may to mens contritiō, that they may know their beliefe, and keepe ſure their Chriſtianitie. Cnut a king of England worthie of memorie, amongeſt ma-

wy other good lawes he made in the time of his princely gouernmẽt hath also thys law. And ealle cyrtene men þe læraþ rylþe ȝeornne. þæt hiȝ inþeanþone heortan æfre God luſian. and nihtne cyrtendon ȝeornlic healdan. and ȝod cundan laſeopan ȝeornlice hỳran. ⁊ Godcy laſa ⁊ laȝa ymeaȝan oft ⁊ ȝelome him rỳlfum to þearfe; And þe læraþ þ ælc cyrten man ȝleornige þ he hu̇u cunne nihtne ȝleafan. and aniht underſtandan. and Paten noſter ⁊ Creodan ȝleornian. for ðam mid oþrum rceal ælc cyrten mann hine to Gode ȝebiddan. ⁊ mid þam oþrum

ofrum gerputelan rihtne
gelearan; *We admoniſh diligent-*
lye all Chriſtian men, that they doe
alwayes loue God with an inwarde
harte, and be diligently obedient to
deuine teachers and doe ſubtillye
ſearch Gods learning and lawes of-
ten and dayly to the profite of them
ſelues. And we warne that all
Chriſtian men do learne to know at
the leaſt wyſe the right beliefe, and
aright to vnderſtād: and learne the
Pater noſter, and the Creede. For
that with the one euery Chriſtian
man ſhall pray vnto God, and with
the other ſhewe forth right beliefe.
Thus is it reſerued in memorie,
& put in writing, as touching the
diligent care that the former age of
the church of God had to haue the
people of God well inſtructed in that
prayer, wherof Chriſt him ſelf is the
author, and in the articles of their
beliefe. Which prayer of the Lord,

and Creede with the tenne lawlike wordes, that God himself taught Moyses, and wrote with his finger in two tables of stone on the mount Sinai for all mens chastisement, as well for that olde people that was in tymes paste, as also for vs that be nowe: be here set out as they are yet sene in old bokes of the Saxon tonge. But for the better vnderstanding of any worde that may seeme harde vnto the reader, We haue thought good to place ouer the Saxon the familiar wordes of our own speech.

(*)

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